sensibilia, hæc intelligibilia, sive ut more Authorum nostrorum loquar illa carnalia, hæc spiritualia nominamus. cùm de his, quæ aliquando sensimus, quæritur, non jam res ipsas, sed imagines ab eis impressas, memoriæque mandatas loquimur, ut autem, qui audit, si ea sensit, recognoscit ablatis sensum & ipse imaginibus. cùm verò de iis agitur, quæ mente conspicimus, id est, intellectu atque ratione, ea loquimur, quæ præsentia contuemur in illa interiore luce veritatis, qua ipse, qui dicitur, homo interior illustratur & fruitur, tunc auditor, si & ipse illo secreto ac simplici oculo videt, novit, quod dicit, sua contemplatione, non verbis meis; doceretur enim non verbis meis, sed ipsis rebus, Deo intus pandente manifestius. Idem L. de Immortalit. animæ. cap. 6. „ Incumbendum omnibus ratiocinandi viribus video, ut ratio, quid sit sciatur. ratio est aspectus animi, quo per seipsum, non per corpus verum intuetur; aut est ipsa veri contemplatio non per corpus, aut ipsum verum, quod contemplatur, quoquolibet modo autem se habeat, non posset animus verum contemplari per seipsum, nisi aliqua conjunctione cum eo. nam omne, quod contemplamur, seu cogitatione capimus; aut sensu, aut intellectu capimus; sed ea, quæ sensu capiuntur, extra etiam nos esse sentiuntur, & locis continentur, ea verò, quæ intelliguntur, non quasi alibi posita intelliguntur, quam ipse, qui intelligit animus, simul enim etiam intelliguntur non contineri loco.

*Argumentum* 8. Ex eo, quòd animus cognoscat veritates æternas ac immutabiles, rectè infertur, quòd ipsa anima his objectis intimè

con-

conjungatur, sicque sit æterna ac immortalis. atqui hoc non fieret, si hæc veritates æternæ „ tantùm reciperet per species rerum sensi- „ bilium corruptibilium.

5. Augustinus L. de Immort. animæ c. 10. sic habet: „ Quis bene se inspiciens non ex- „ pertus est, tanto se aliquid intellexisse „ sincerius, quanto removere intentionem „ mentis à corporis sensibus potuit? quod si „ temperatio corporis esset animus, non uti- „ que id posset accidere; non enim ea re „ ullo modo se ab eodem corpore ad intel- „ ligibilia percipienda conuertere avertere. „ ad hæc ea, quæ intelligit animus, cùm „ se avertit à corpore, non sunt profectò „ corporea. hæc autem, quæ intelliguntur, „ cùm animus ea intuetur, satis ostendit, „ se illis esse conjunctum, miro quodam & „ incorporali modo, non localiter, namque „ aut in illo sunt, aut ipse in illis. non „ igitur animus mori potest.

*Argumentum* 9. Multa objecta, v. g. numerus &c. longè aliter intelligimus, quàm aliàs intelliguntur objecta sensibilia; ergo talia objecta non intelliguntur per species rerum sensibilium.

5. Augustinus L. 2. de Libero arbitrio, c. 8. per modum dialogi cum Evodio sic discurrit: „ *Augustinus*. Die mihi, utrùm inve- „ niatur aliquid, quòd omnes sua ratione „ & mente communiter videant? *Evodius*. „ immò multa esse video, è quibus unum „ commemorari satis est, quòd ratio & ve- „ ritas numeri omnibus præstò est, ut omnis „ cum computator sua intelligentia conetur „ eam apprehendere. *Augustinus*. rectè sa- „ nè. tamen, si tibi aliquis diceret, nume- „ rus istos non ex aliqua sua natura, sed ex iis „ rebus, quas sensu corporis attingimus, im- „ pressus esse animo nostro, quasi quædam

imag-

imagines quorumque visibilium, quid responderes? an tu quoque id putas? *Evodius.* Nullo modo id putaverim, non enim, si sensu corporis percepi numerus, idcirco etiam rationem partitionis numerorum vel copulationis sensu corporis percipere potui, hæc enim luce mentis resello eum, quisquis vel in addendo vel in subtrahendo, dum computat, falsam summam renuntiaverit. & quidquid sensu corporis tango, veluti est hoc cœlum, & hæc terra, & quæcunque in eis alia corpora sentio, quamdiu futura sunt, nescio. septem autem, & tria decem sunt, & non solùm nunc, sed etiam semper. hanc ergo incorruptibilem numeri veritatem dixi mihi & cuilibet ratiocinanti esse communem, *Augustinus.* non resisto tibi verissima & certissima respondens, sed ipsos quoque numeros non per corporis sensus attractos esse, facilè videbis, si cogitaveris, quemlibet numerum tot vocari; quoties unum habuerit, unum verò quisquis verissimè cogitat, profectò invenit, corporis sensibus non posse sentiri: quidquid enim tali sensu attingitur, jam non unum, sed multa esse convincitur, quantulumcunque illud corpusculum sit, habet certè aliam partem dexteram, aliam sinistram, aliam superiorem, aliam inferiorem; alias finales, aliam mediam, in que tamen non possent tam multa numerari, nisi illius unius cognitione discreta. ubicunque autem unum noverim, non utique per corporis sensum novi, quia per corporis sensum non novi nisi corpus, quod verè purique unum non esse convicturus. porro si unum non percipimus corporis sensu, nullum numerum eo sensu percipimus, nullus enim est ex iis, qui non tot vocetur, quoties habet unum, cujus perceptio cor-

„ poris sensu non sit. hoc ergo, quod per om-
„ nes numeros esse immobile conspicimus,
„ (unum), undè conspicimus? non enim ul-
„ lus ullo corporis sensu omnes numeros at-
„ tingit; innumerabiles enim sunt. undè
„ ergo novimus per omnes hoc esse, aut qua
„ phantasia vel phantasmate tanquam certa
„ veritas numeri per innumerabilia tam fi-
„ demer nisi in interiore luce conspicitur,
„ quam corporalis sensus ignorat? his docu-
„ mentis coguntur fateri, quibus pertinacia
„ caliginem non obducit, rationem & veri-
„ tatem numerorum ad sensus corporis non
„ pertinere, & omnibus ad videndum com-
„ munem esse.

*Argumentum* 10. Multa cognoscimus, quæ eo modo objectivo, sub quo cognoscuntur, tantùm sunt in mente Dei, v. g. sapientia, ac veritas immutabilis; sed hoc non potest fieri per species rerum sensibilium, per quas omnia objecta repræsentantur sub modo objectivo finito ac limitato.

S. Augustinus L. 2. de Libero arbitrio c. 9. ad Evodium sic pergit. „ *Augustinus*. Quæ-
„ so te, quid de ipsa sapientia putas esse exi-
„ stimandum? ut enim constat, nos beatos
„ esse velle, ita nos constat velle esse sapien-
„ tes, quia nemo sinè sapientia beatus. ne-
„ mo enim beatus, nisi summo bono, quod
„ in ea veritate, quam sapientiam vocamus,
„ cernitur & tenetur. sicut ergo antequam
„ beati simus, mentibus tamen nostris im-
„ pressa est notio beatitatis, ita etiam, prius-
„ quam sapientes sumus, notionem sapientiæ
„ in mente habemus impressam. nam si eam
„ nullo modo animo cerneres, nullo modo
„ scires velle te esse sapientem. volo, jam di-
„ cas mihi, utrum etiam sapientiam, sicut nu-
„ meri rationem atque veritatem omnibus
„ ratiocinantibus communem se præbere ar-

bitratis? an quoniam tot sunt mentes hominum, quot sunt homines, tot putas esse sapientias, quot potuerunt esse sapientes? *Evodius*. Si summum bonum omnibus unum est, oportet etiam veritatem, in qua cernitur & videtur, id est, sapientiam esse omnibus communem. *Augustinus*. hoc nondum tenemus. Et c. 10. Quod unum verum videmus ambo, nonne nostrum commune est? v. g. justè esse vivendum; & hujusmodi vivendi regulas, & lumina quædam virtutum communiter adesse ad contemplandum eis, qui hæc valent sua mente conspicere, certissimum esse concedis, manifestum, has regulas ad sapientiam pertinere. C. 12. Quapropter nullo modo negaveris incommutabilem veritatem, quam non possis dicere tuam, vel meam, sed omnibus incommutabilia vera cernentibus tanquam publicum lumen præstò esse, seque præbere communiter. C. 14. Veritatis & sapientiæ pulchritudo nec peragitur tempore, nec migrat locis, nec subjacet sensibus, omnibus proxima est, omnibus sempiterna; nullo loco est, nusquam deest; foris admonet, intus docet; ab ipsa una fiunt singuli sapientes, quid igitur aliud agimus, dum studemus esse sapientes, nisi ut quanta possumus alacritate ad id, quod mente contigimus, totam animam nostram colligamus, & ponamus ibi, & stabiliter infigamus, ut exuta omnium temporum & locorum affectionibus apprehendat id, quod unum atque idem est, quoque te verteris, te sapientia intus revocat, ut quidquid te delectat in corpore, & per corporeos illicit sensus, videas esse numerosum, & quæras, undè sit, & in teipsum redeas, atque intelligas, te illud, quod attingis sensibus

„ corporis, probare aut improbare non pos-
„ se, nisi apud te habeas quasdam pulchritu-
„ dinis leges, ad quas referas, quæ pulchra
„ sentis exterius. intuere cœlum & terram,
„ & quæ in eis sunt, formas habent, quia
„ numeros habent; & formarum corporea-
„ rum artifices in arte habent numeros, qui-
„ bus coaptent opera sua, & tamdiu ma-
„ nus movent, donec illud, quod formatur
„ foris, ad eam, quæ locus est, locum nu-
„ merorum relatum absolutionem impe-
„ tret, placeatque interno judicii super-
„ nos numerus intuenti. transcende ergo
„ ipsum animum artificis, ut numerum
„ sempiternum videas, jam tibi sapientiæ
„ de interiore sede fulgebit. Similia plura
habet S. Augustinus cap. 15. 16. 17. Et de Re-
lig. cap. 32. 33. 34. sic habet: „ Respondeat,
„ ubi videat ipsam unitatem, aut undè vi-
„ deat? si his corporeis oculis, non verè di-
„ ceret: nam istis corporeis oculis non nisi
„ corpores vides; mente igitur eam vide-
„ mus: sed ubi eam videmus? non conti-
„ nentur loco: & cùm adest ubique judican-
„ ti, nusquam est per spatia locorum, &
„ per potentiam nusquam non est. omne
„ corpus verum corpus est, sed falsa unitas;
„ enim summè unum est; porro utcun-
„ que unum esse non posset, nisi ab eo ha-
„ beret, quod summè unum est. O animæ
„ pervivaces, date mihi, qui videat sine ul-
„ la imaginatione visorum extitalium; date
„ mihi, qui videat omnis unius principium
„ non esse, nisi unum solum, à quo sit
„ omne unum; qui videat date, non qui li-
„ tiget, date, qui resistat sensibus carnis.
„ Ista vera est, per quam illud unum vides,
„ quo judicas unum esse, quidquid aliud
„ vides.

*Argumentum* 11. Multi viri docti senserunt,

se percipere objecta incorporea sinè ullis rerum sensibilium imaginibus.

S. Augustinus Epist. 28. ad S. Hieronymum sic habet. „ Anima intelligitur propriam quandam habere naturam, quæ veraciter non possit in aliqua phantasia corporalium imaginum, quas per carnis sensus percipimus, cogitari, sed mente intelligi, vitaque sentiri. Epistola 71. & 72. hæc quæstio ex instituto examinatur. Nebridius Augustino sic scribit: „ Mihi ita videtur, quòd omnis memoria sinè phantasia esse non possit. sed dicis: quid cùm recordamur nos intellexisse, aut cogitasse aliquid? contra hæc ego respondeo, & dico: propterea hoc evenisse, quia cùm intelleximus, vel cogitavimus corporeum ac temporale aliquid, genuimus, quod ad phantasiam pertinet; nam aut verba intellectui, cogitationibusque nostris adjunximus, quæ verba sinè tempore non sunt, & ad sensum vel phantasiam pertinent; aut tale aliquid intellectus noster cogitatione passus est, quod in animo phantasticam memoriam facere potuisset. de hac re, quid sentias respondebis. Huic interrogationi Nebridii Augustinus sic respondet: „ Memoria tibi nulla videtur esse posse sinè imaginibus, vel imaginariis visis, quæ phantasiam nominare voluisti. ego aliud existimo si enim æternitas semper manet, nec aliqua imaginaria figmenta requirit, quibus in mentem qua sit quibusdam vehiculis veniat, potest esse quarundam rerum sinè ulla imaginatione memoria. —— intelligas velim, cùm tam multos animi motus esse sentias expertes omnium, de quibus nunc quæris imaginum, quolibet alio motu animam sortiri corpus, quàm sensibilium cogitatio-

„ ne formarum; quamobrem nullam cùm
„ istis infernis umbris copules amicitiam,
„ neve illam, quæ copulata est, concte-
„ ris divellere.

Et Epistola 112. De videndo Deo ad Paulinam. c. 16. 17. 18. sic: habet: „ Jam in hac
„ tota disputatione nostra considera, quid
„ videris, & ea, quæ vera esse vidisti, dis-
„ cerne, undè videris? utrùm cerolendo,
„ illa te vidisse per corpus, sicut corpora cæ-
„ lestia, vel terrestria? an verò ea nunquam
„ corporalibus attigeris visibus, sed sola men-
„ te intuens vera & certa esse perspexeris, si-
„ cut voluntatem tuam? & cùm hæc ita dis-
„ creveris, etiam id attende, ut discernas;
„ quamvis enim alia corpore, alia mente vi-
„ deamus, horum tamen duorum generum
„ discretio videtur mente, non corpore, & ea,
„ quæ mente conspiciuntur, non indigent ullo
„ corporis sensu, ut ea vera esse noverimus,
„ quæ per corpus videntur, mens eorum ima-
„ gines, id est, incorporeas similitudine,
„ corporum incorporaliter commendat ani-
„ mæ; & cùm volet, etiam ista duo discer-
„ nit, quid in specie corporali foris reliquerit
„ quid ei intus simile inspiciat, & illud
„ absens, hoc præsens esse dignoscit. quæ cùm
„ ita sint, obsecro, cùm ab exterioribus in-
„ teriora distinguis, cumque istis foris reli-
„ ctis in illis intrinsecus demoraris, & ea
„ suis quibusdam incorporalibus finibus judi-
„ cas, in nulla te putas, an in aliqua luce
„ versari? ego enim existimo, quòd tanta
„ tibi & talia videri sine luce non possunt.
„ ipsam igitur lucem, in qua cuncta illa per-
„ spicis, intuere, & vide, utrùm ad eam
„ possit accedere ullus corporeorum radius
„ oculorum. profectò non potest. attende
„ etiam, utrùm in ea videas ulla locorum
„ spatia, vel intervalla. responde, nihil

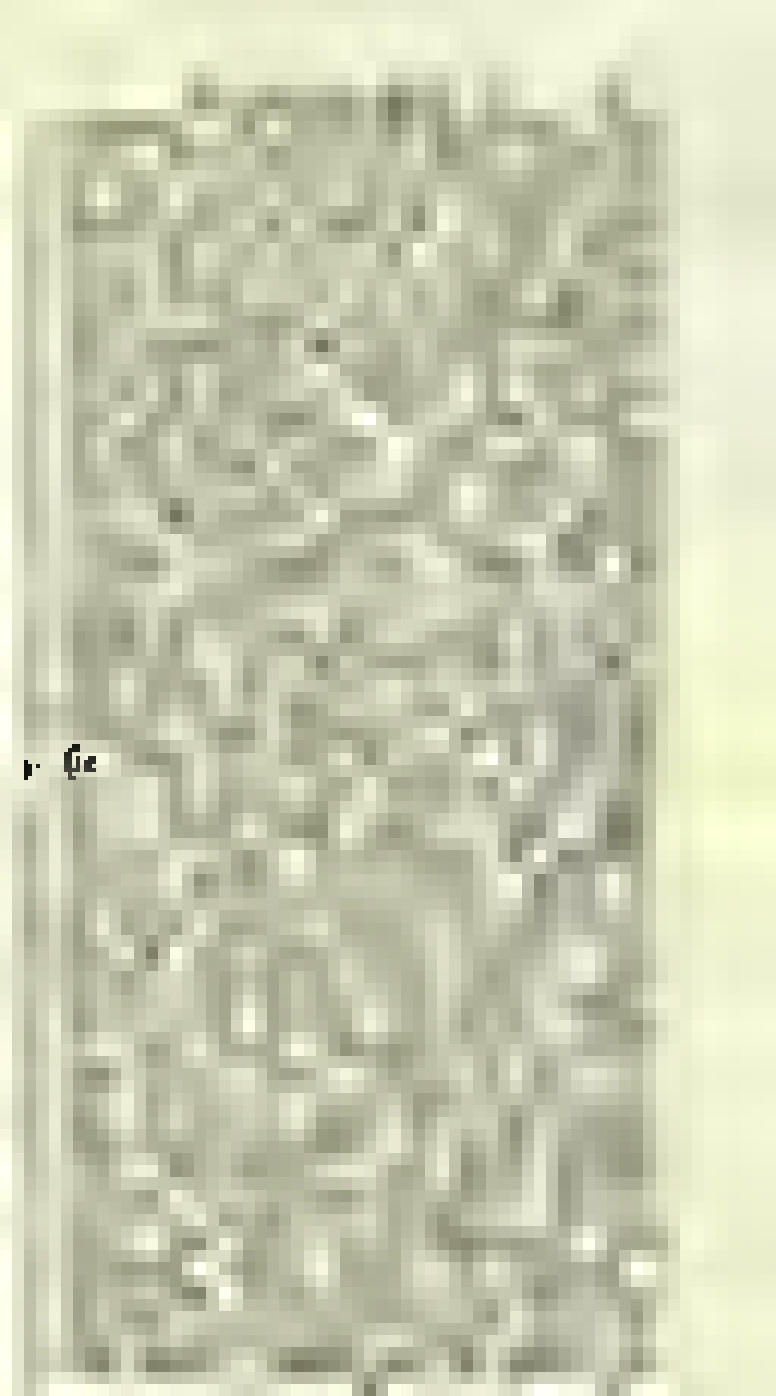
Ibi tale, et lucubratione interna, sed vigilantes abigis ab affectu interiori, quidquid imaginum corporalium exterioris hominis sensus invexit. Sed fortè difficile est. Irruit enim de consuetudine corporalis vitæ in ipsos quoque interiores oculos turba phantasmatum in similitudinibus corporum. Proinde si non potes aciem mentis tuæ à corporearum similitudinum quasi nubilo perspicuè serenare, cur ipsas apud teipsam vigilantes attende. Intuere cælum & terram, easque imaginare cœli & terræ, quæ ante oculos cogitationis productæ sunt, vide similitudines corporum esse, non corpora. Sic ergo judica, si ea, quæ in animo nostro sunt corporibus, locisque simillima, non tamen locorum spatiis atque finibus continentur, quanto magis illa, quæ nullam gerunt similitudinem corporum, charitas, gaudium, longanimitas, pax, benignitas, bonitas, fides, mansuetudo, continentia, nulla locorum spatia tenentur, nullis intervallis separantur; nonne omnia in uno sunt sine angustia, & sine terminis nota sunt, sine circuitu regionum? aut dic, in quo loco videas charitatem, quæ tamen intantum tibi cognita est, inquantum eam potes mentis acie contueri, quam non ideo magnam nosti, quia ingentem aliquam molem conspiciendo lustrasti, nec ut eam cernas, corporalium luminum erigis oculorum, nec ut eam fortiter teneas, corporalium vires præparas lacertorum; nec cùm tibi venit in mentem, sentis ejus incessum. Ecce, etiam charitas, quantulacunque in nostra voluntate consistit, nobisque conspicua est, nec in loco videtur, nec corporalibus oculis quæritur, nec circumscribitur visu, nec tactu tractatur, nec

au-

„ auditur affatu, nec sentitur incessu, quan-
„ to magis Deus ipse? si interior homo no-
„ ster jam in tali luce habitat, quo nullus
„ oculorum corporalium sensus accedit; si ea,
„ quæ in illa luce cordis oculis intuemur, &
„ discernuntur inter se, & nullis locorum
„ spatiis separantur, quanto magis Deus?
„ arbitror, te jam concedere, rectè dictum
„ esse, quòd Deus nec in loco videtur, sed
„ mundo corde. Et Epistola 118. ab Nebri-
„ dium. „ Illud, quòd intelligere appellamus,
„ duobus modis in nobis fit; aut ipsa per se
„ mente atque ratione intrinsecus, ut cùm
„ intelligimus, esse infinitum intellectum; aut
„ admonitione à sensibus, ut cùm intelli-
„ gimus, esse corpus. In quibus duobus ge-
„ neribus illud primum per nos, id est, de
„ eo, quod apud nos est, Deum consulen-
„ do, hoc autem secundum de eo, quod
„ à corpore sensuque nuntiatur, nihilominus
„ Deum consulendo intelligimus.

*Argumentum* 12. Multa intelligimus sinè proprietatibus rerum sensibilium, nempe sinè loco, situ, tempore, figura, lineamentis; ergo non per species rerum sensibilium.

S. Augustinus Epistola 222. ad Consentium sic ait: „ Quæ æterna permanent,
„ partim sunt invisibilia, sicut justitia,
„ sicut sapientia; partim visibilia, sicut
„ Christi immortale jam corpus: Sed in-
„ visibilia intellectu conspiciuntur, ac per
„ hoc & ipsa modo quodam sibi congruo
„ videntur; & cùm videntur, multò ver-
„ tiora sunt, quàm ea, quæ corporis sen-
„ sus attingit; sed ideo dicuntur invisi-
„ bilia, quia oculis istis mortalibus vide-
„ ri omnino non possunt, visibilia cùm
„ imaginamur, satis novimus, nobis no-
„ ta non esse, nam & Antiochiam cogito



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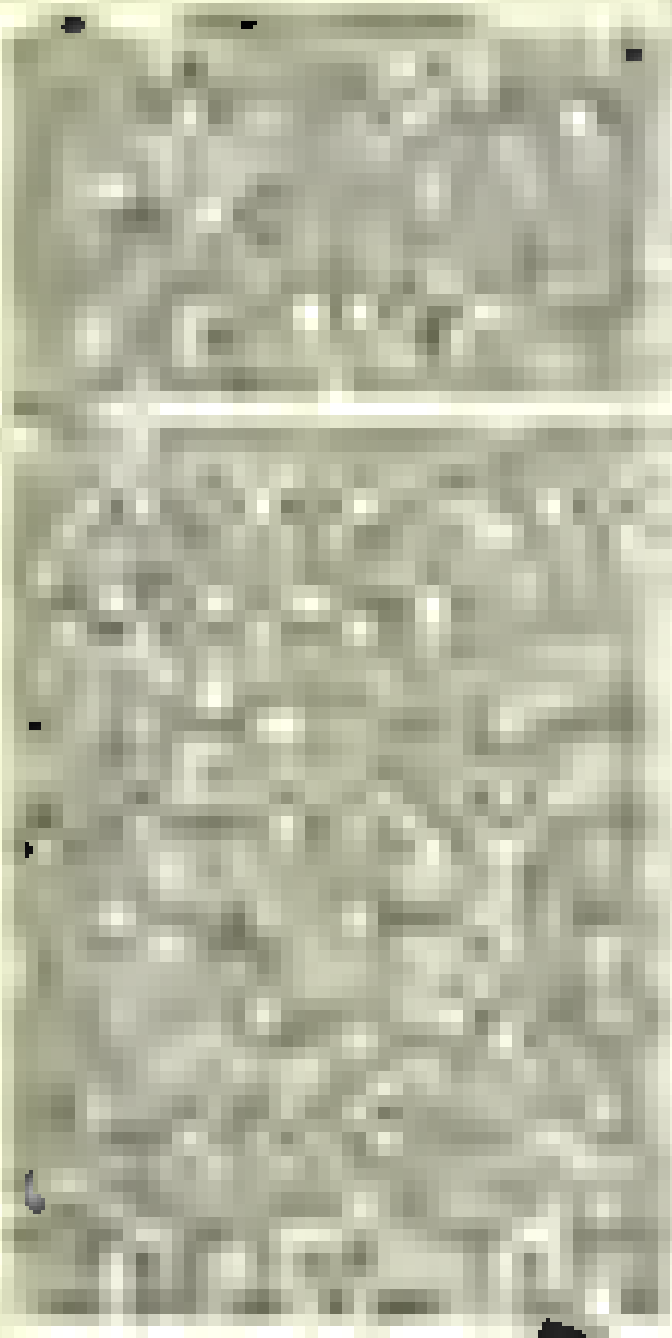

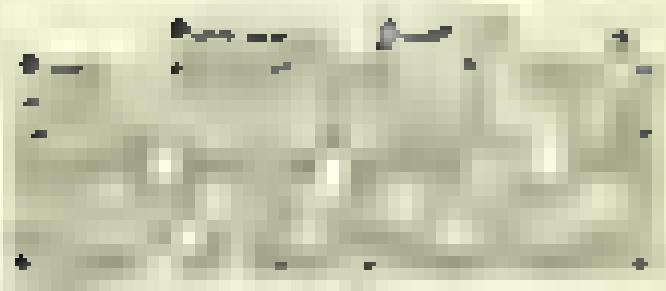

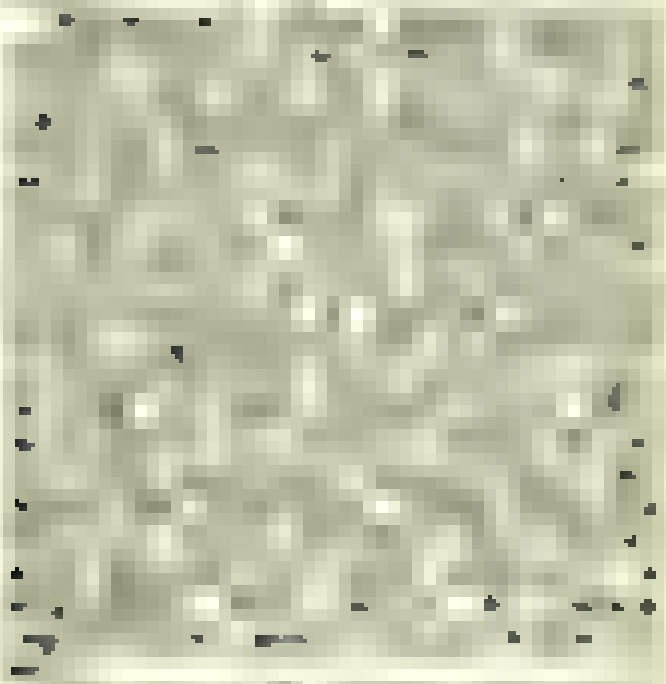

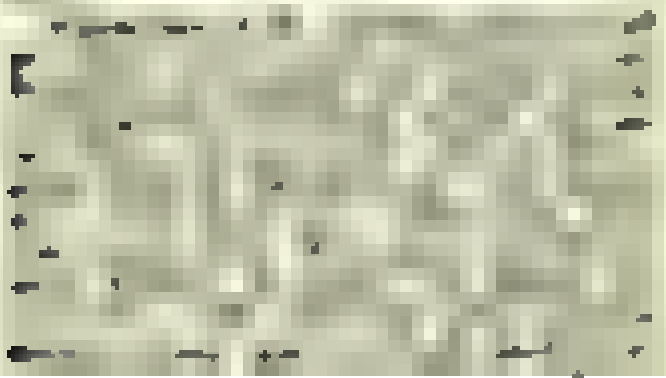

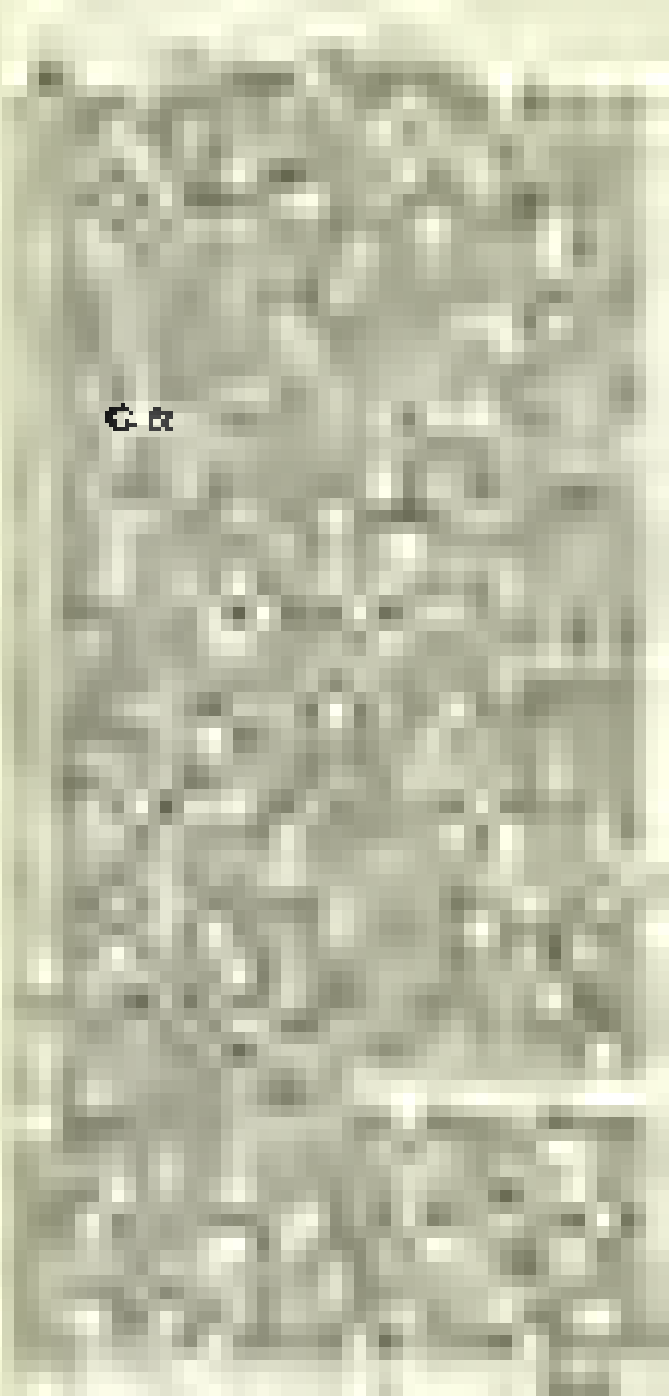

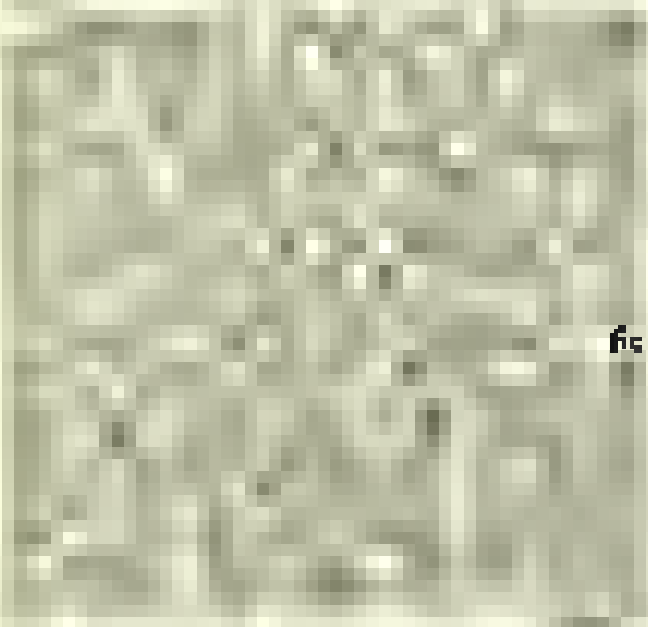

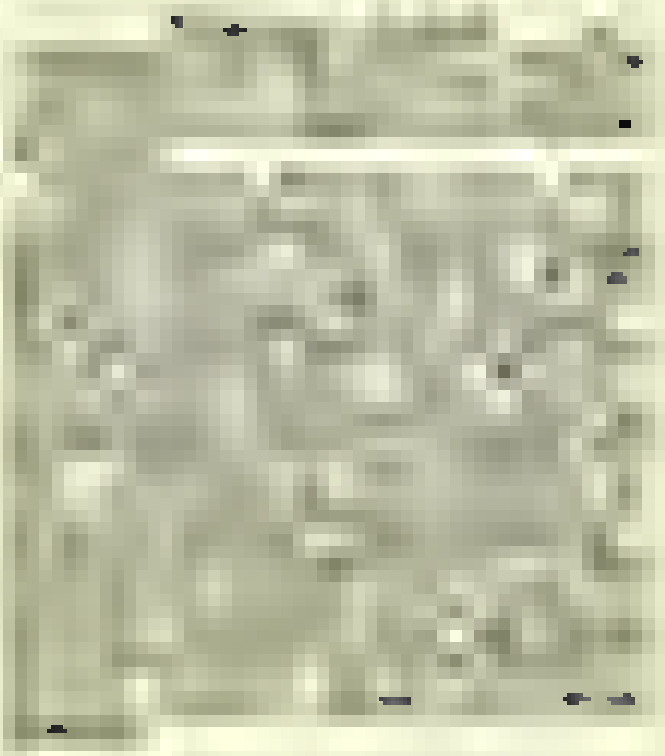

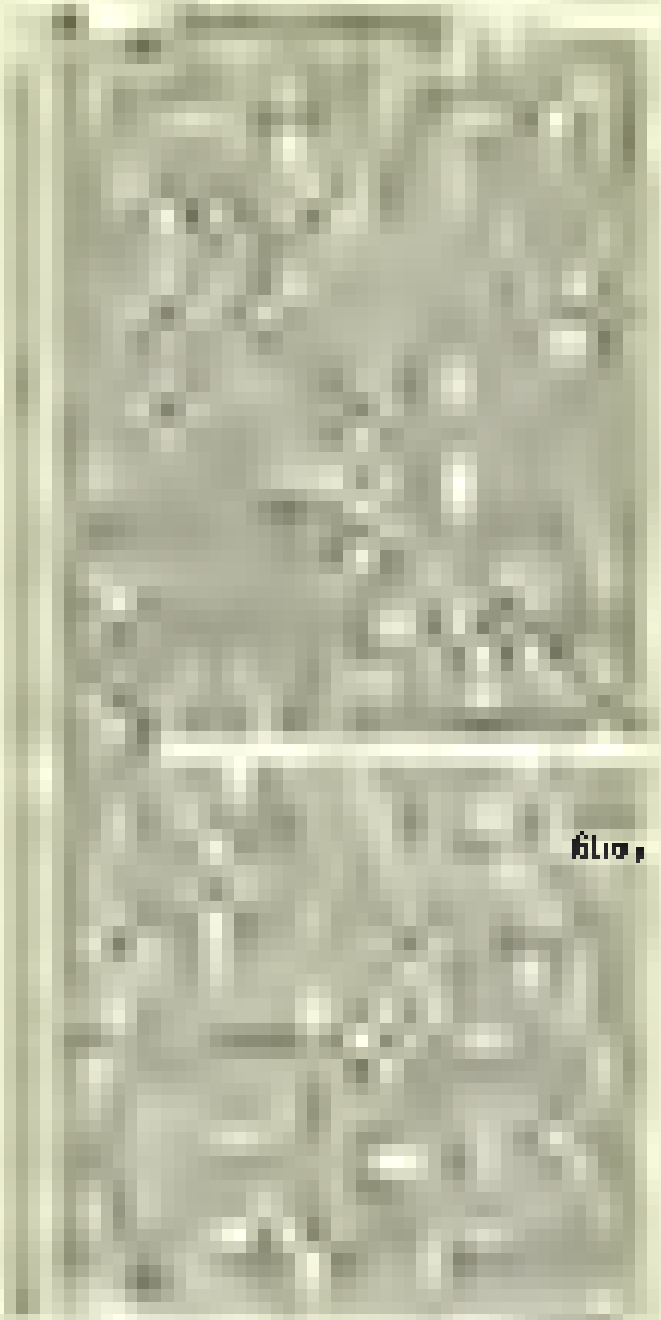

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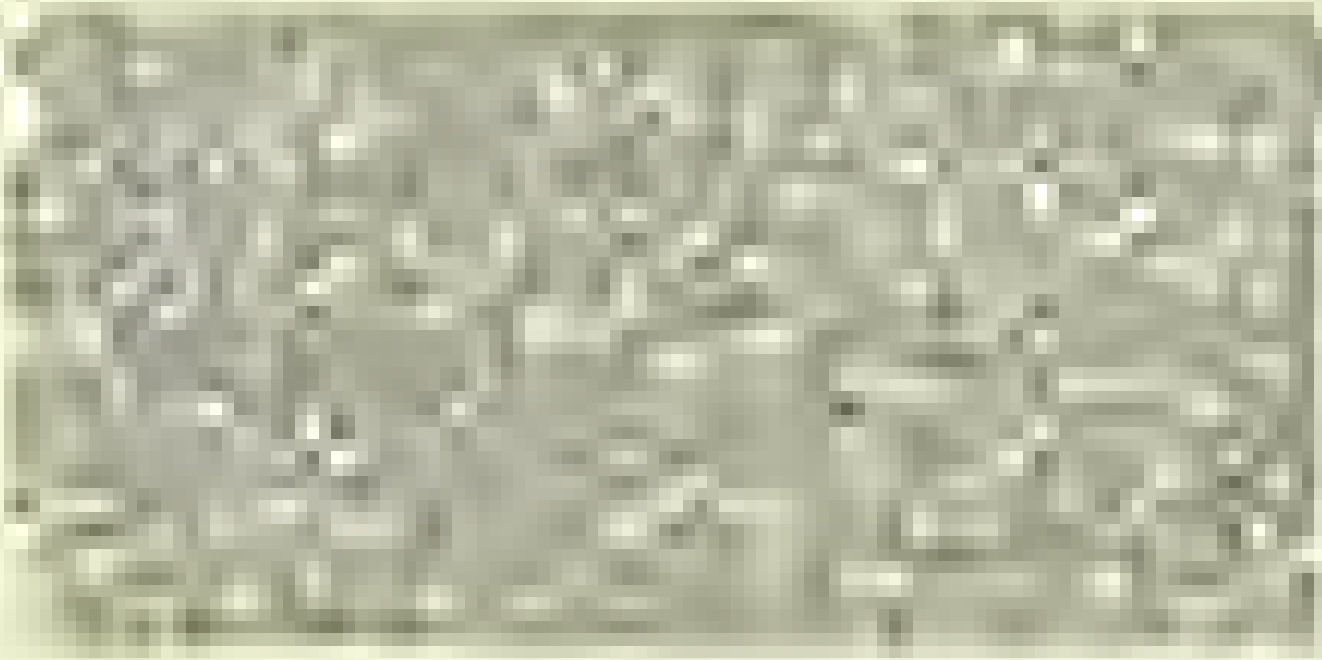

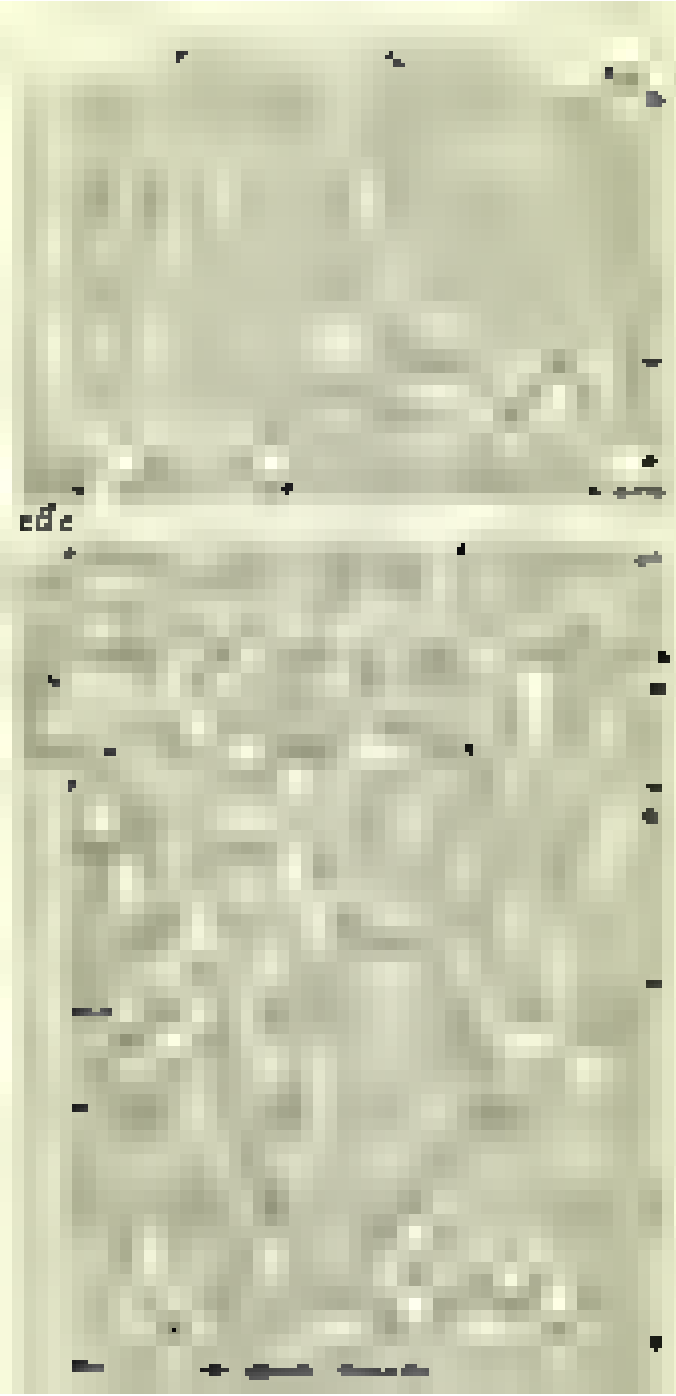

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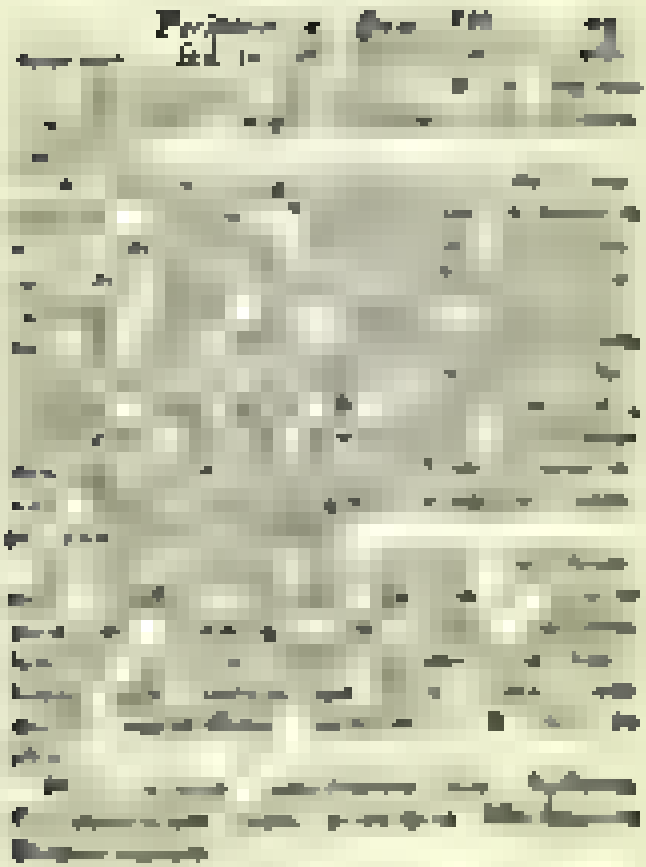


## QUÆSTIO IV.

*An ex universali deceptione sensuum Philosophia Peripatetica everti possit?*

AN fieri id possit, ex sequenti demonstratione patebit.

# DEMONSTRATIO

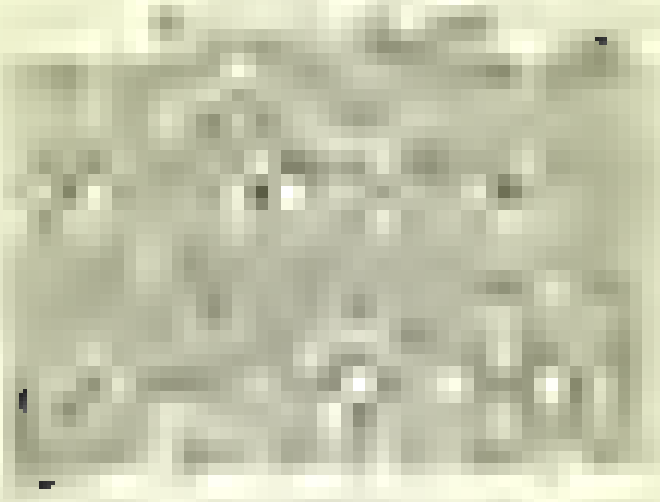
*Quòd ex universali deceptione sensuum Philosophia Peripatetica everti non possit*

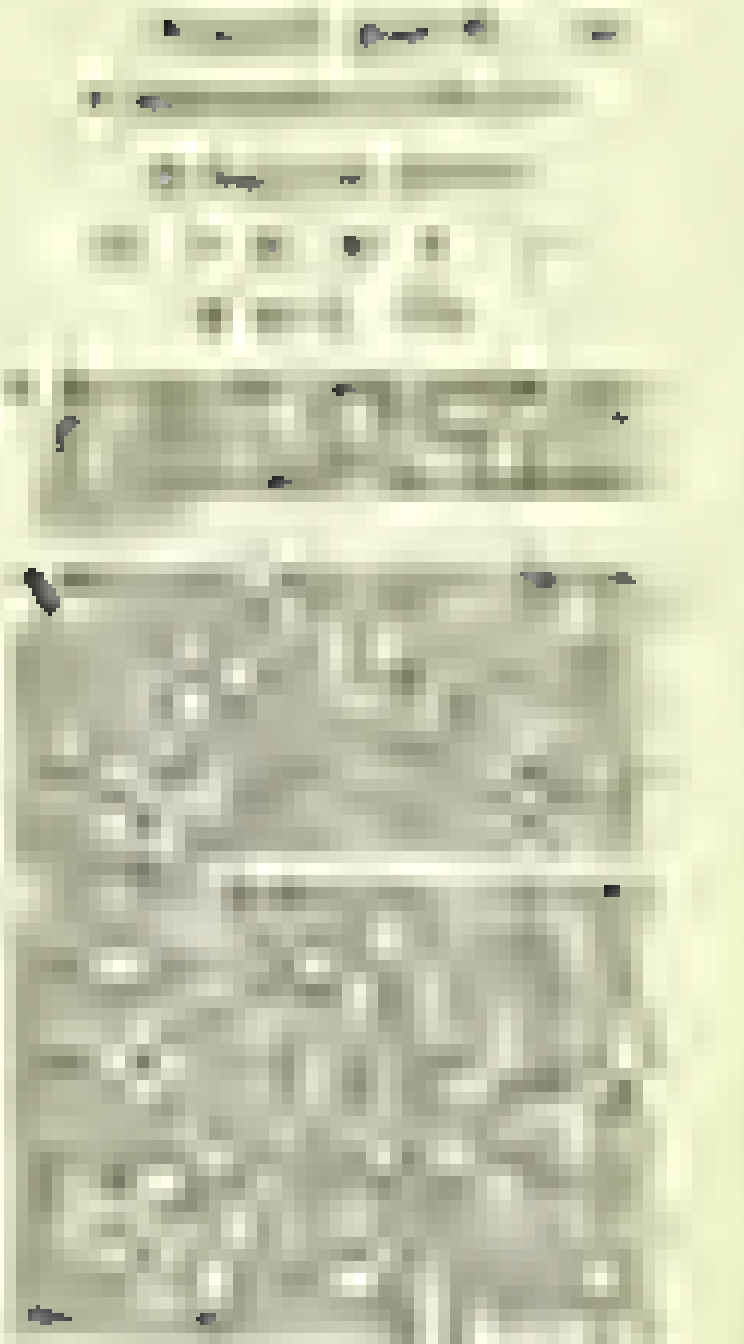
Cum Refutatione

R. P. Nicolai Mallebranche

# PROOEMIUM

OMnium argumentorum quæ hactenus contra Philosophiam Peripateticam prolata reperi, fortissimum est quod ex universali deceptione sensuum ducitur. Si enim demonstratum est nullum penitus realem gradum caloris in objectis reperiri, quem nos in objectis esse putamus, si idem demonstratum est circa saporem, odorem, & alias qualitates sensibiles quas nobis adesse putamus extra





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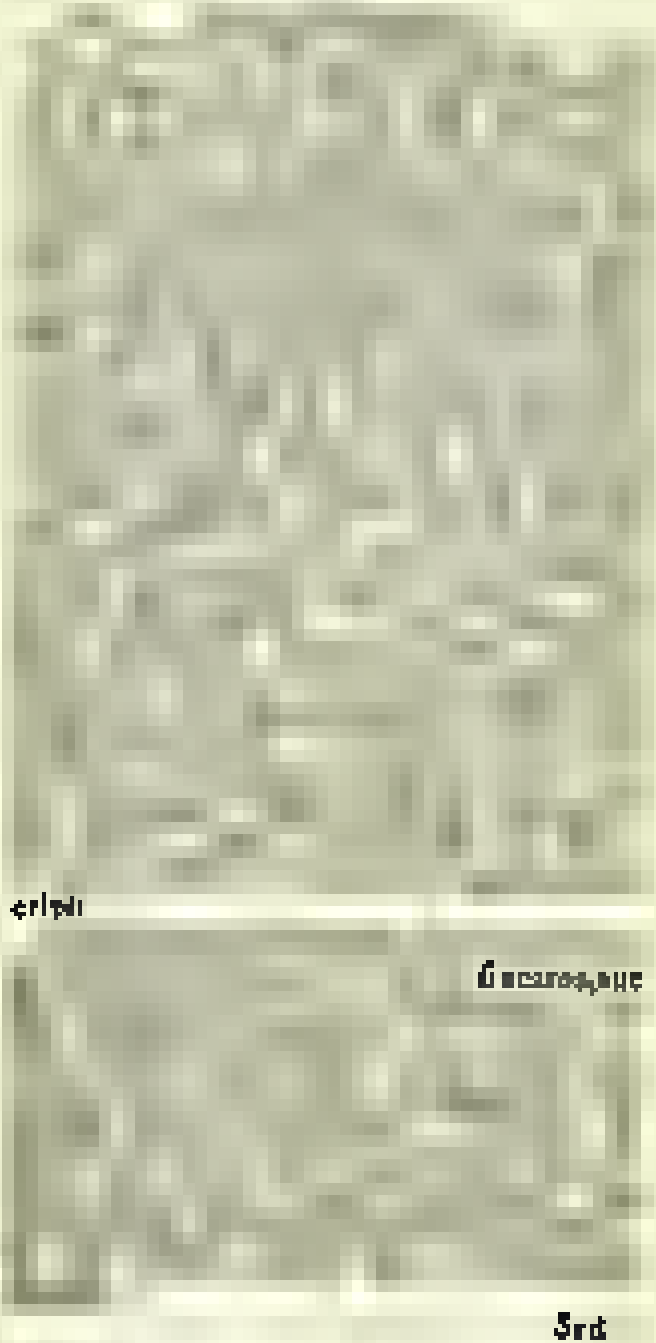

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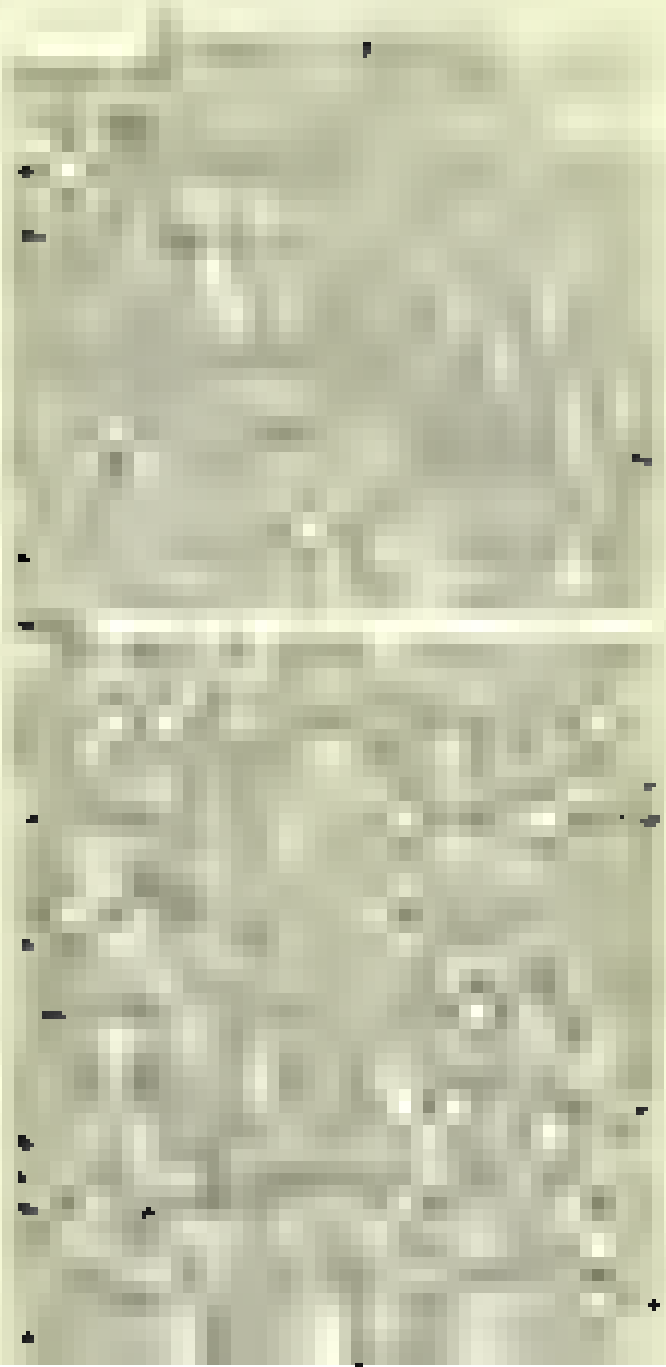
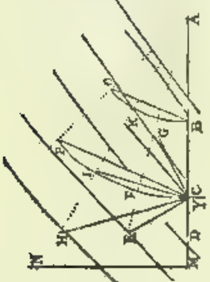
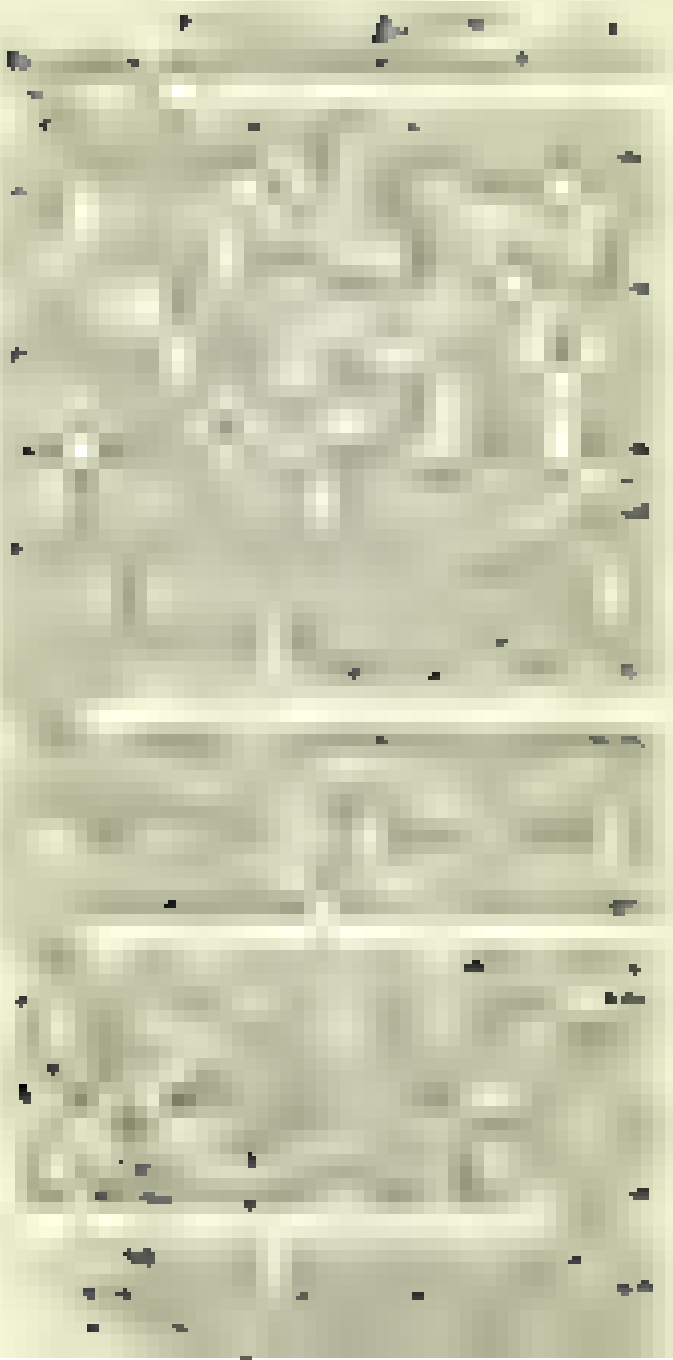


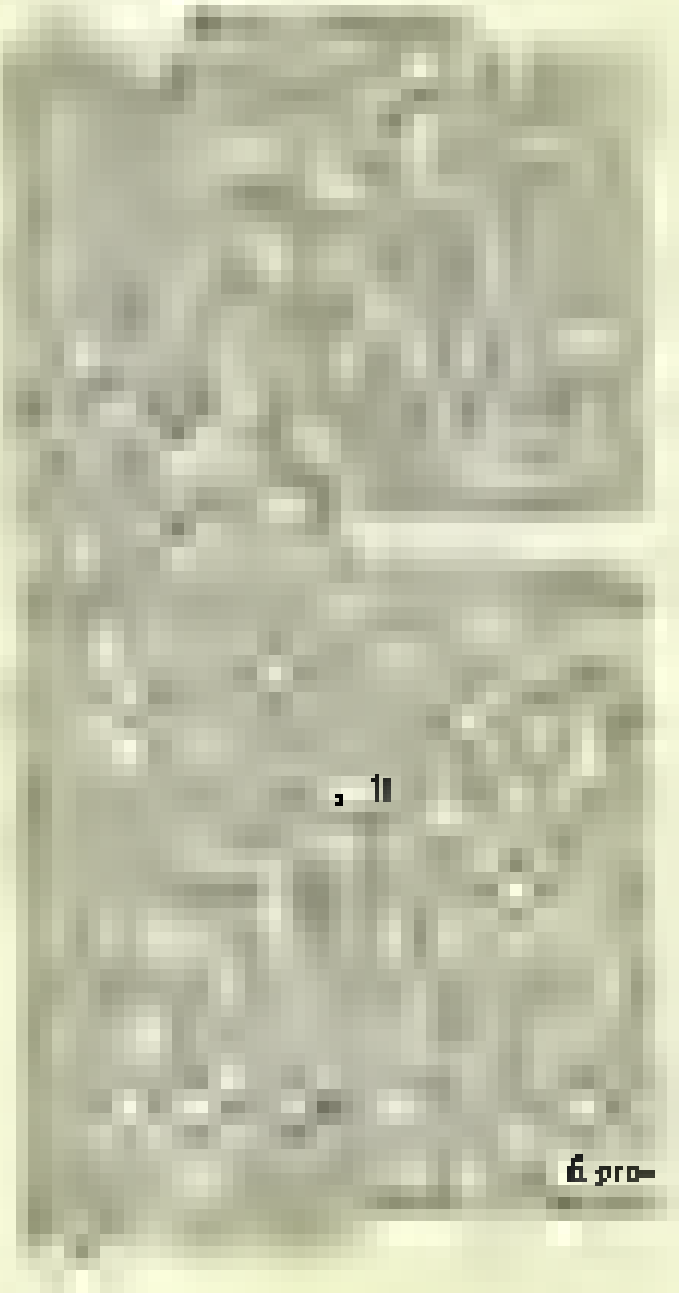
## C A P. IX.

*Idem argumentum tractatur. I. Errores visus [illegible] [illegible] [illegible] [illegible] [illegible]. II. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. III. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].*

1. Omnes errores, in quos visus noster circa [illegible] [illegible] [illegible] hoc exemplo, [illegible] [illegible] generali demonstratione possunt.







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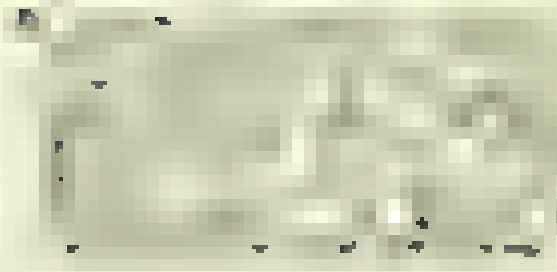

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## C A P. XI.

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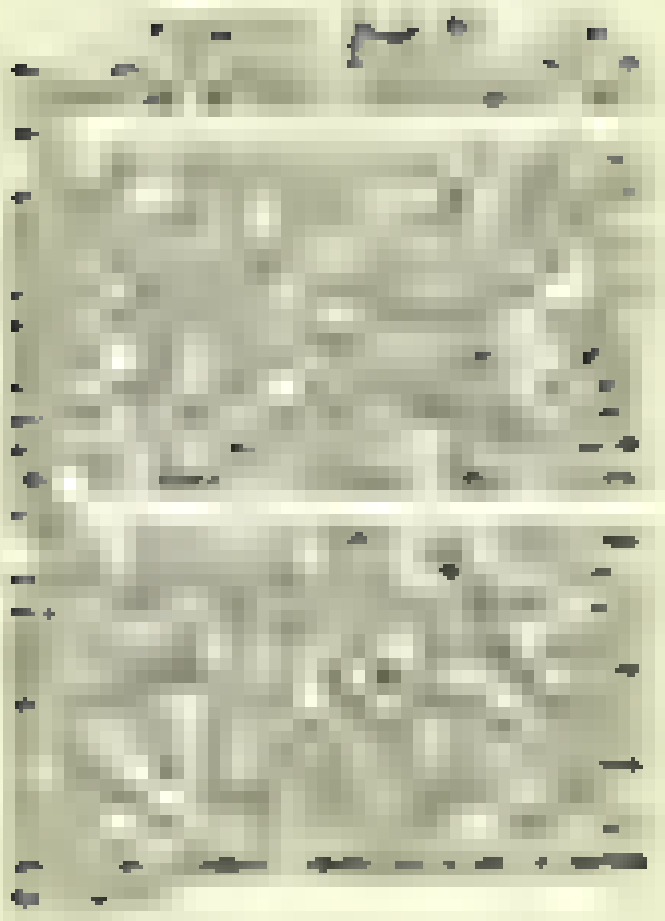

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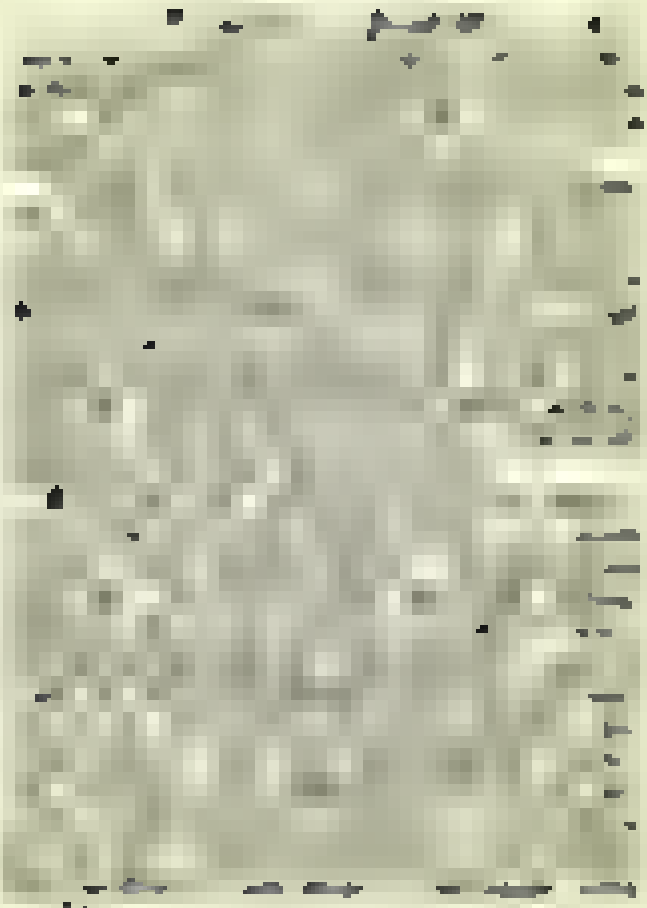

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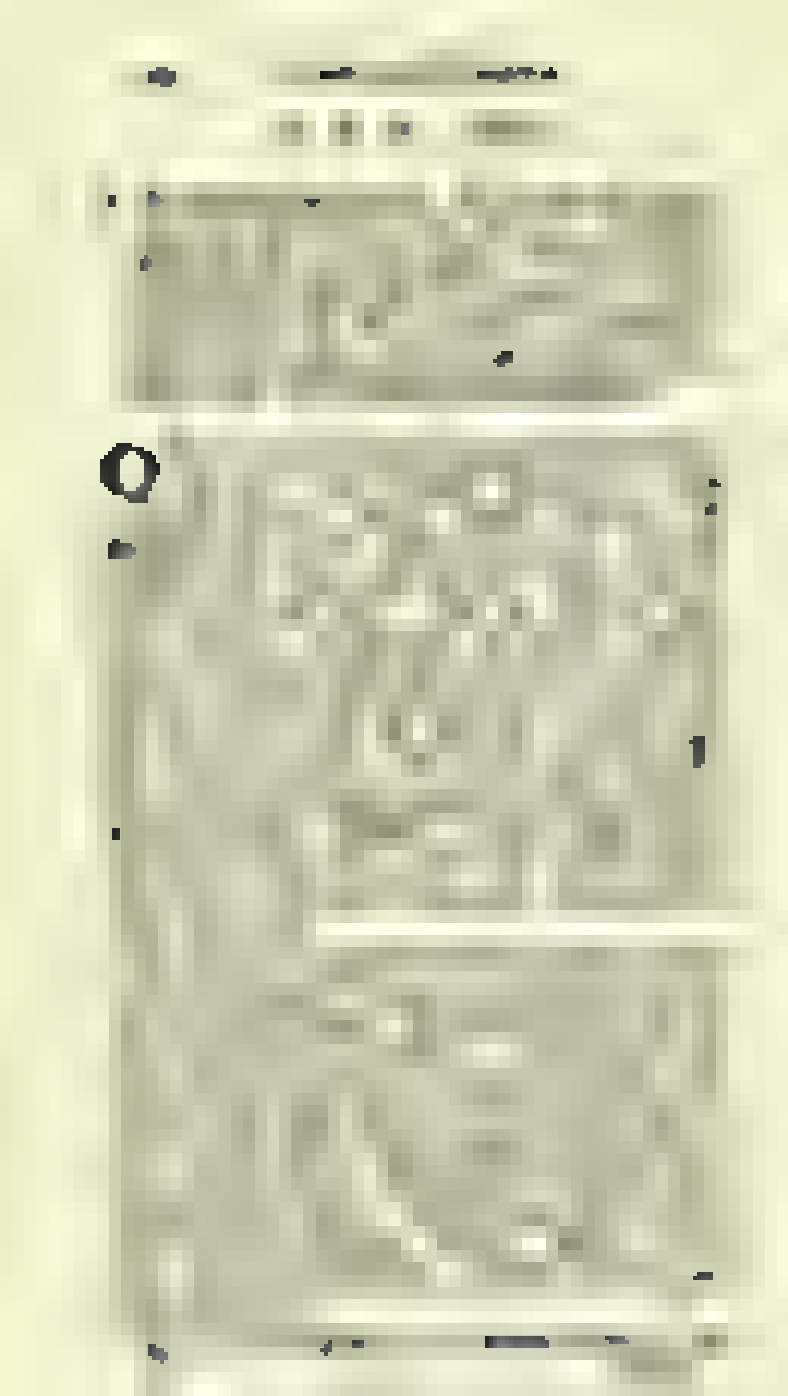

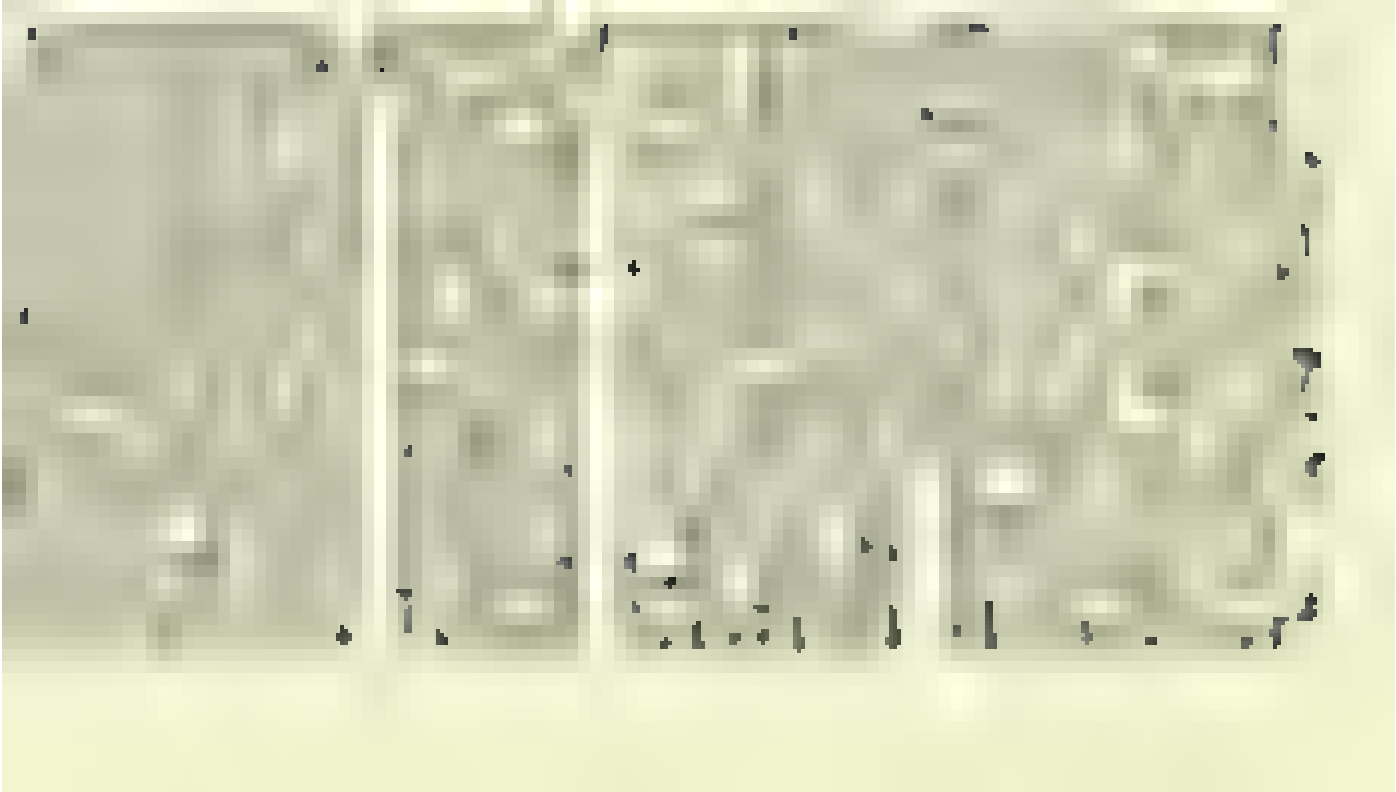

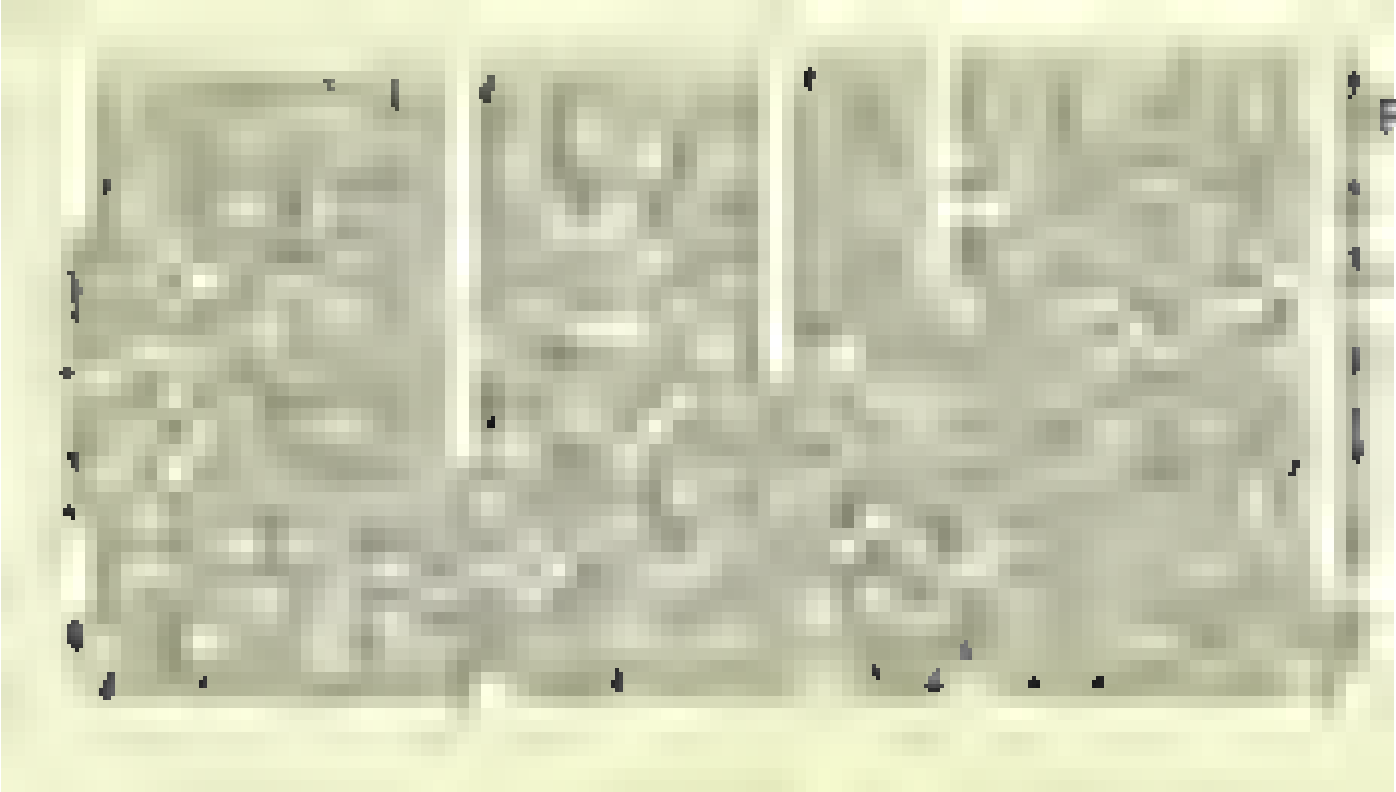

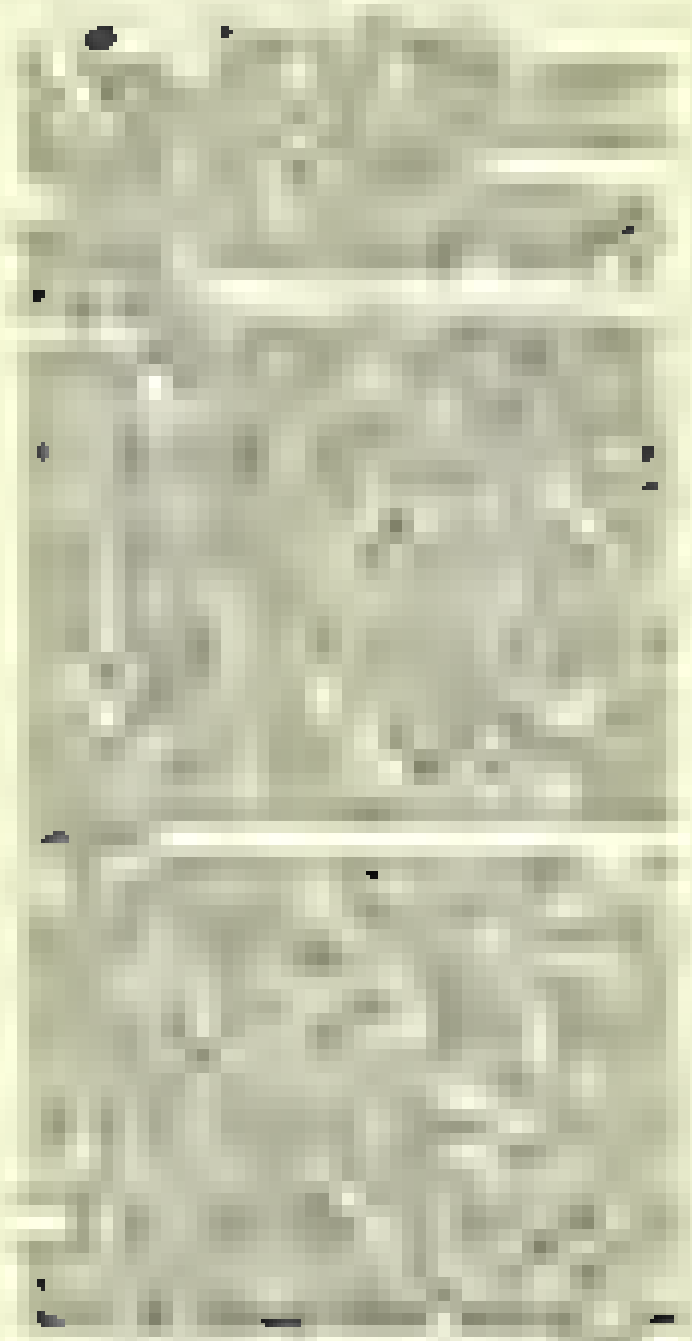

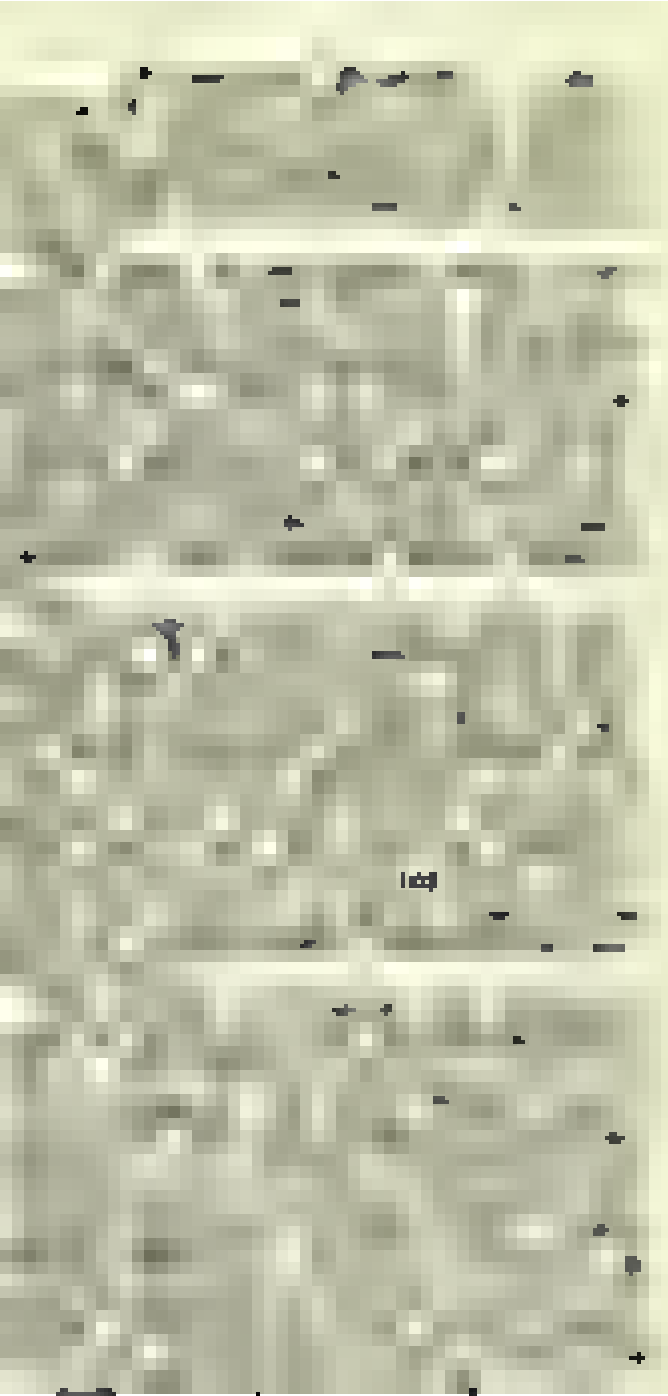

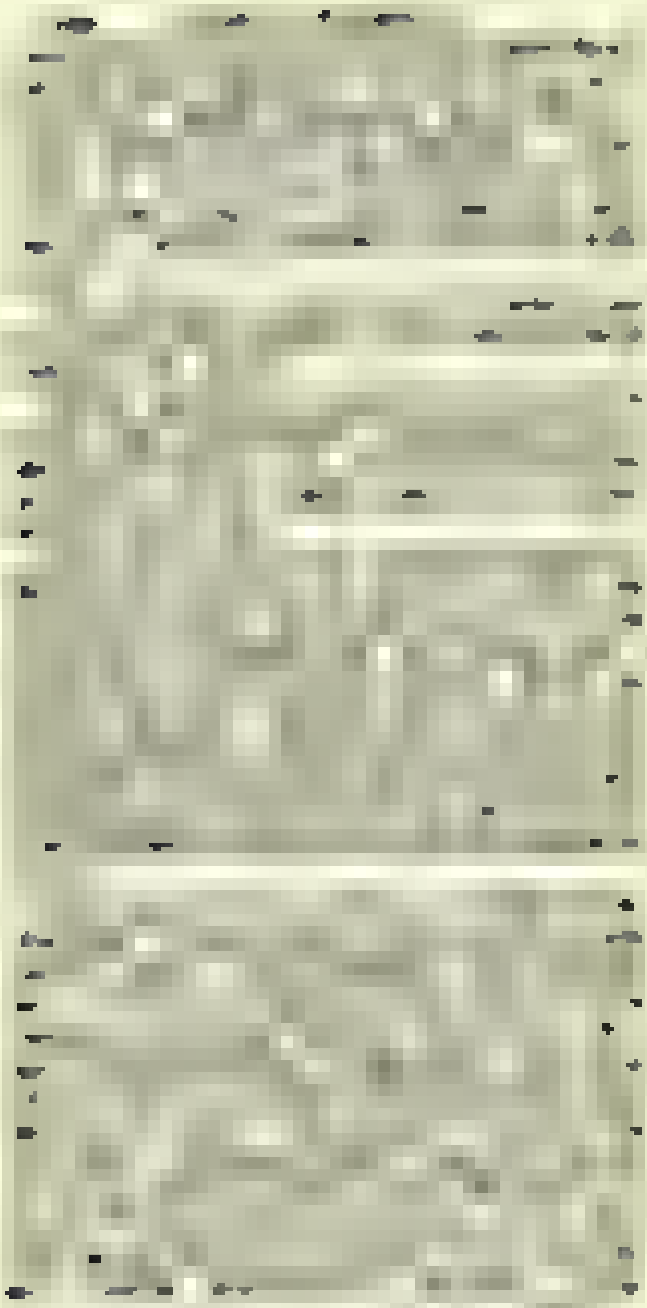

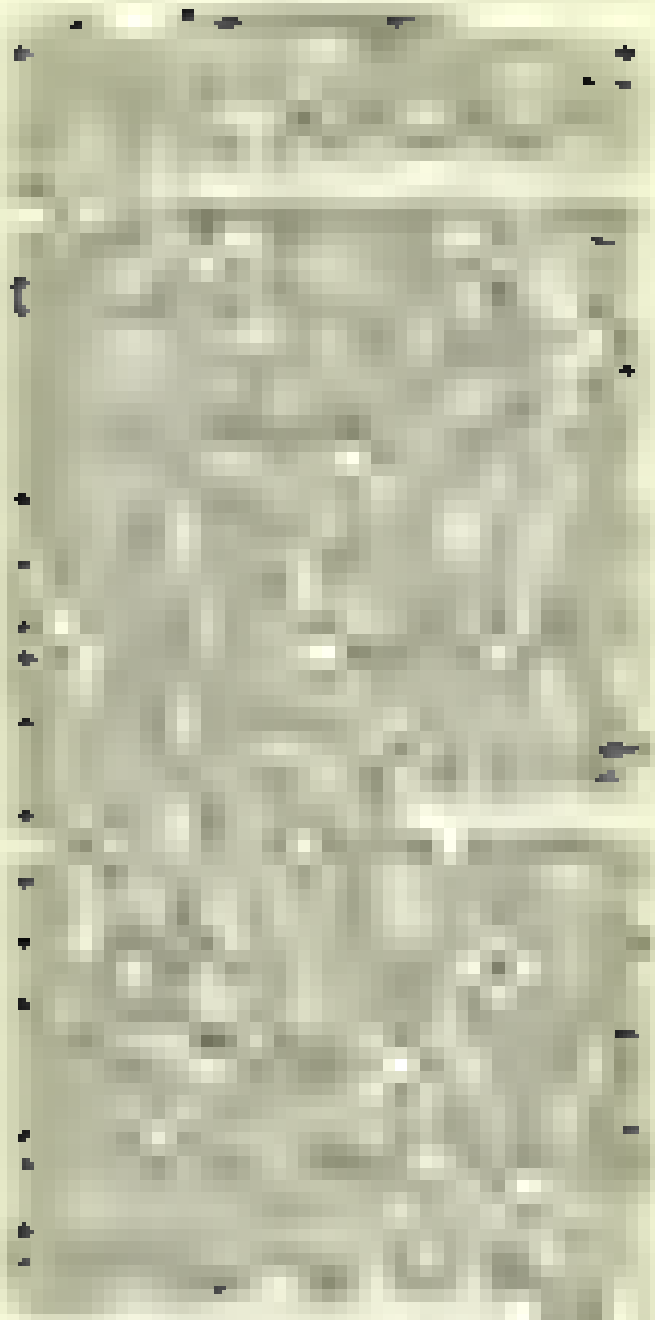

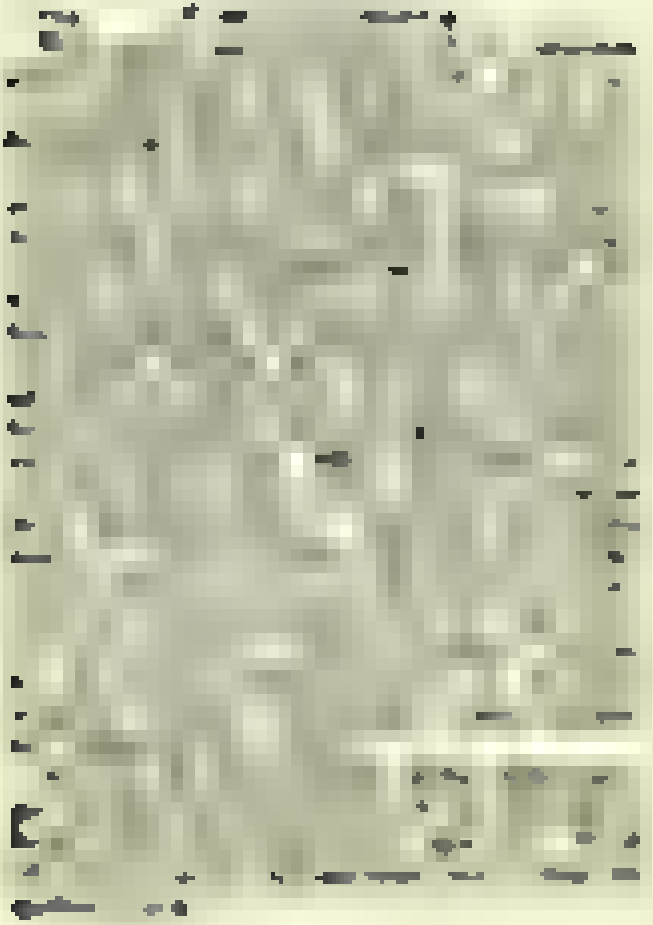

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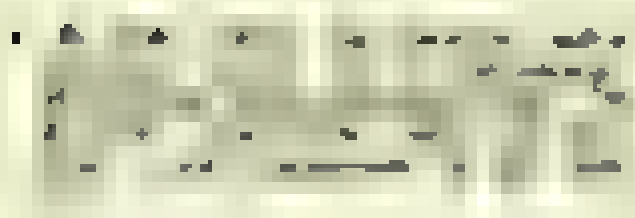

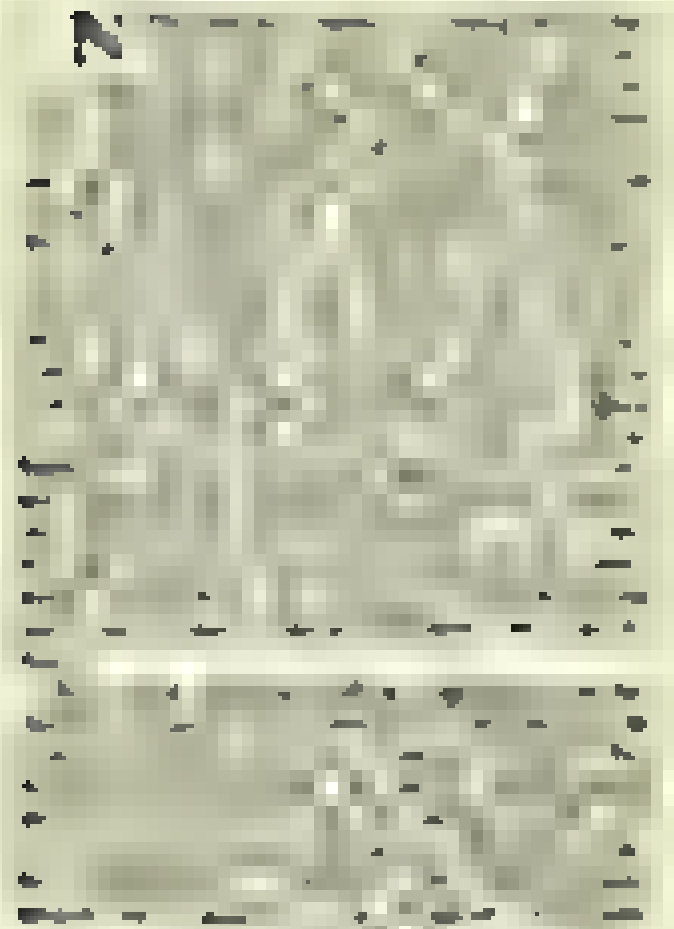

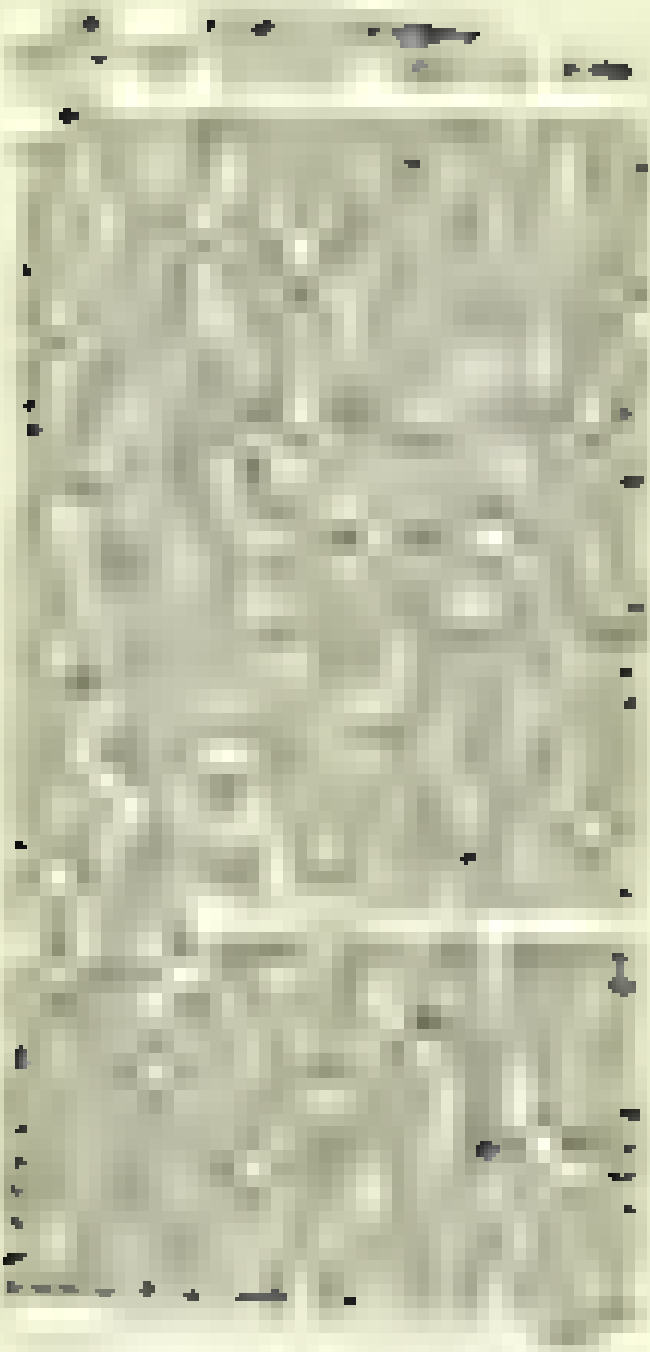

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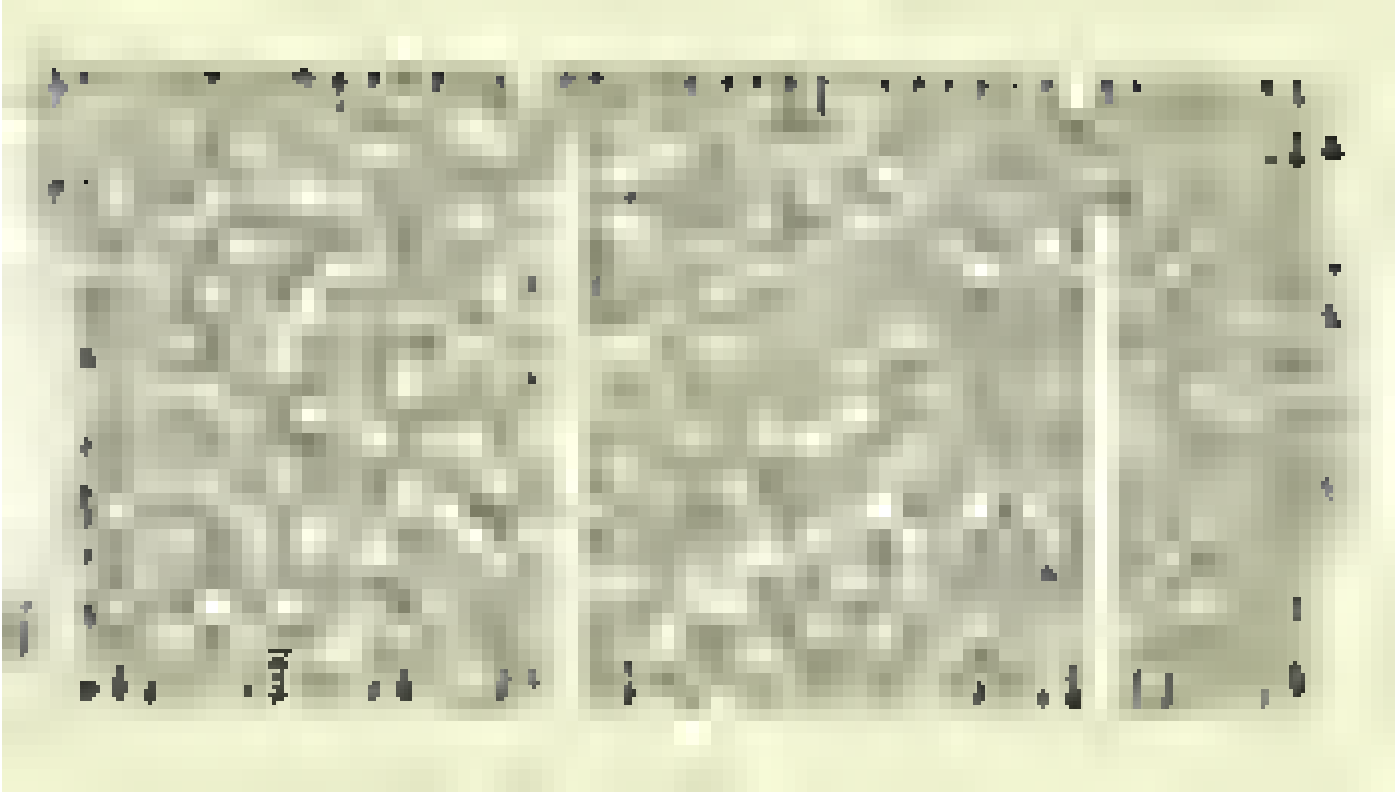

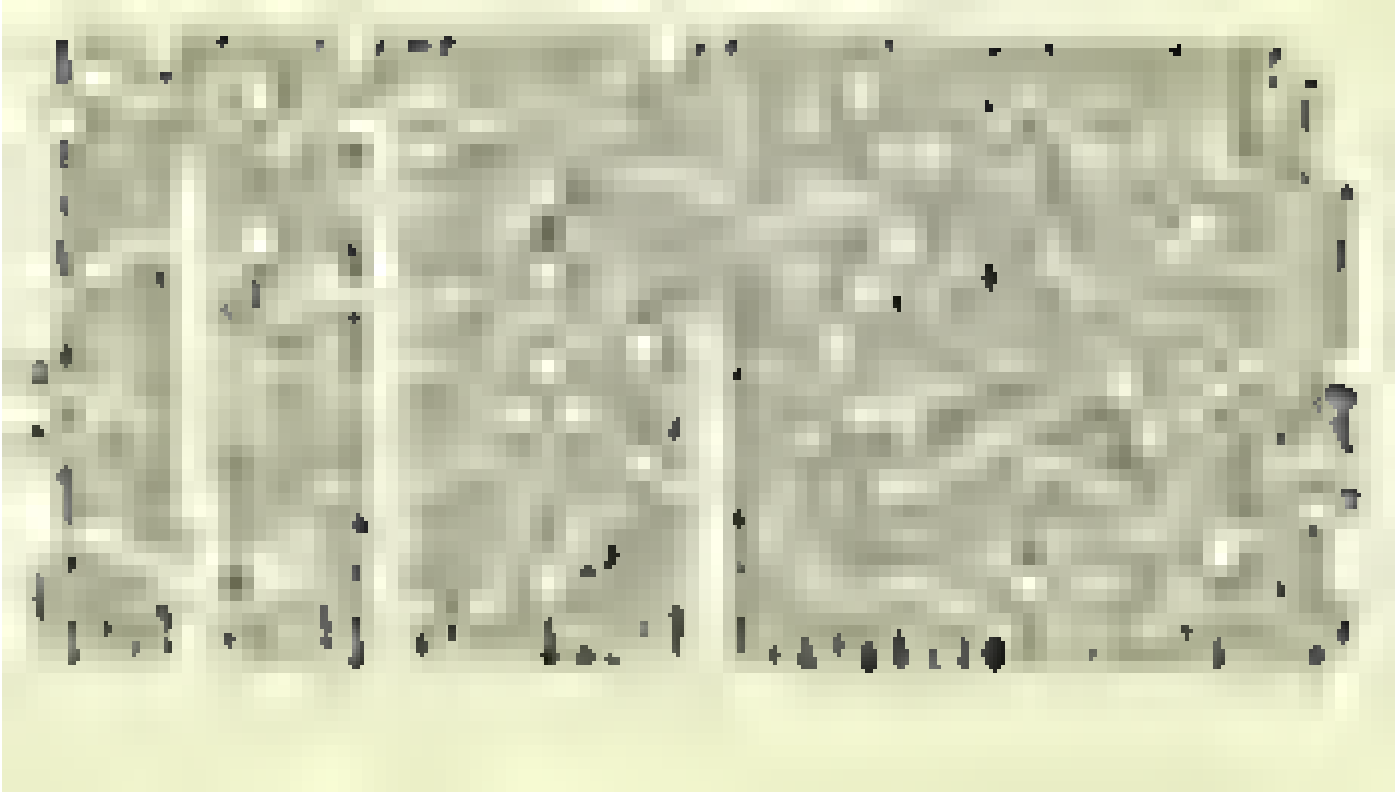

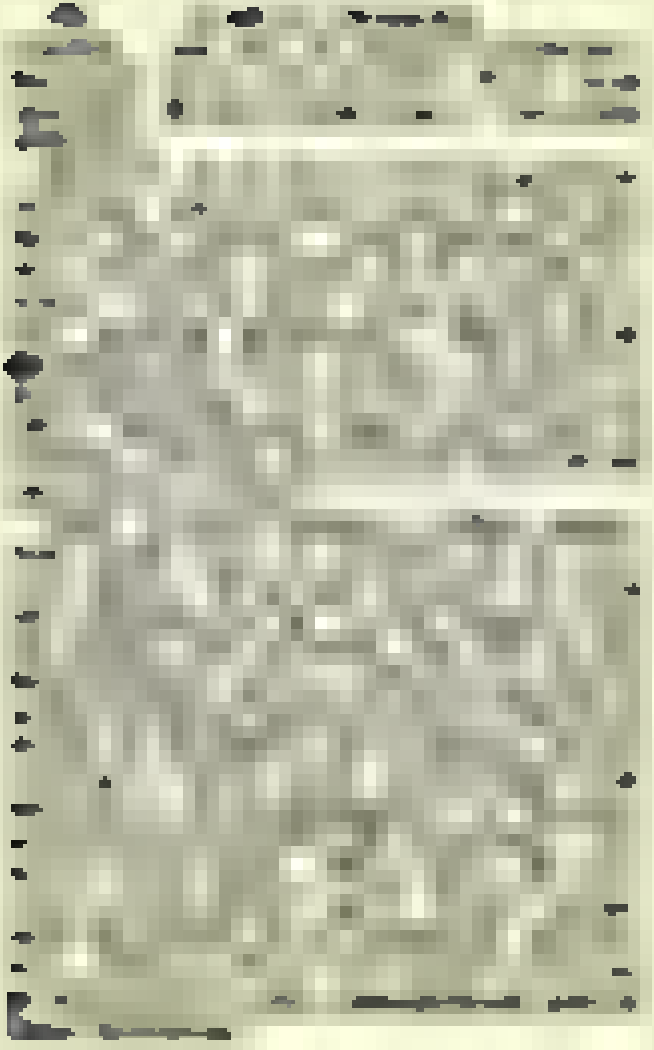

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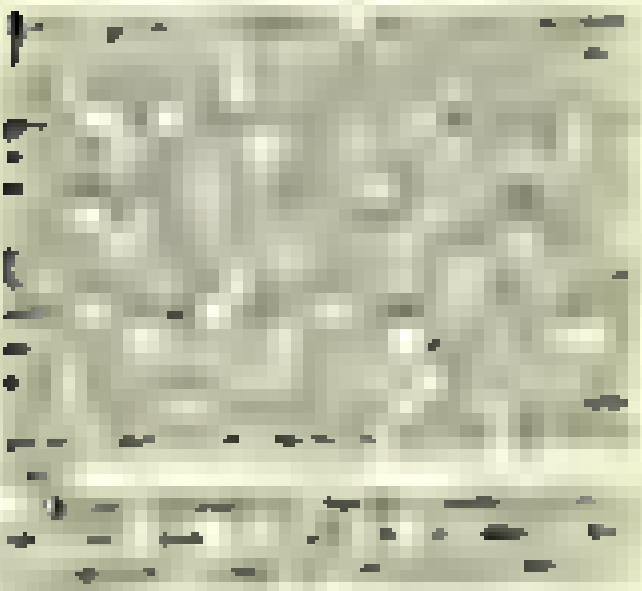

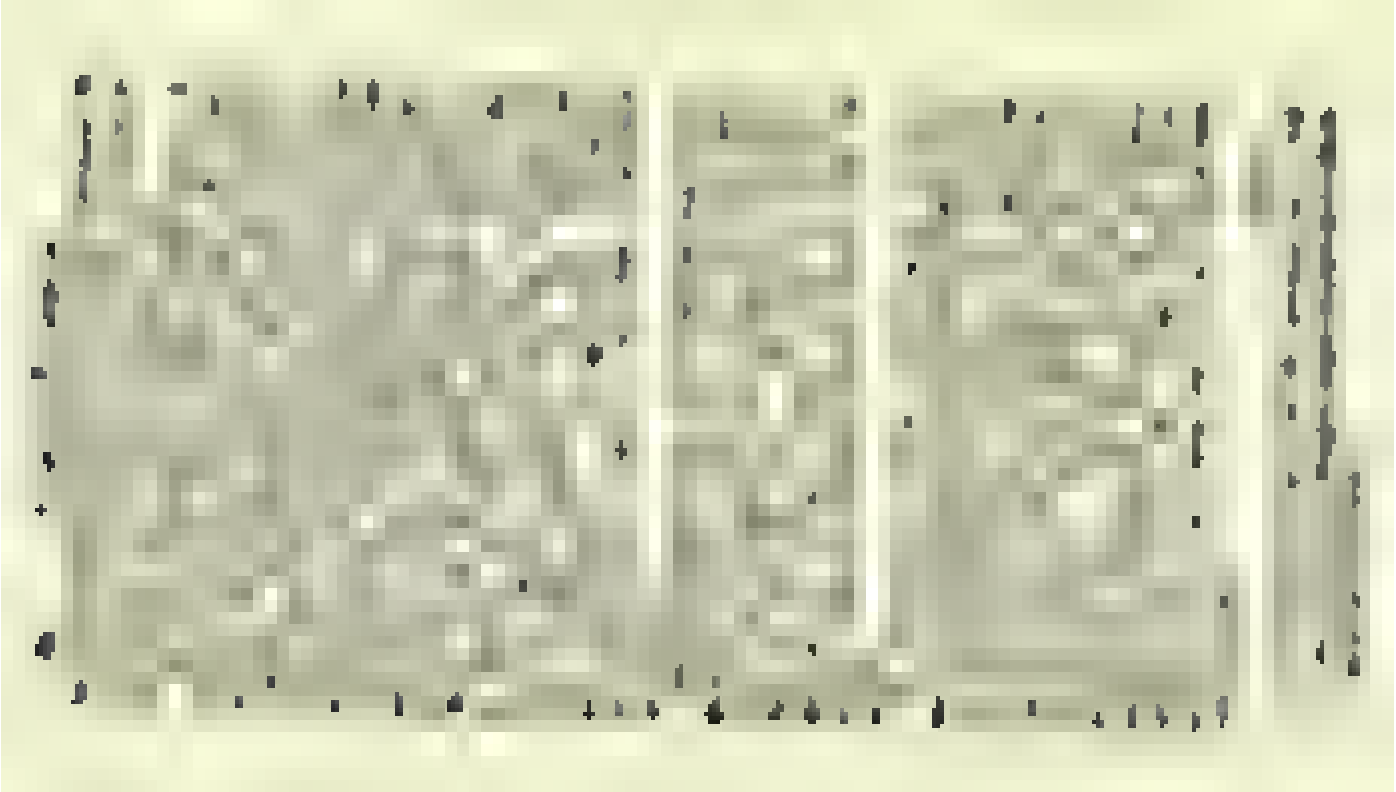

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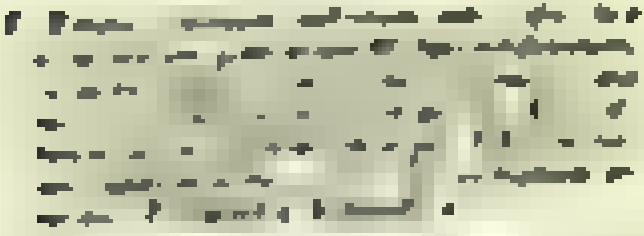

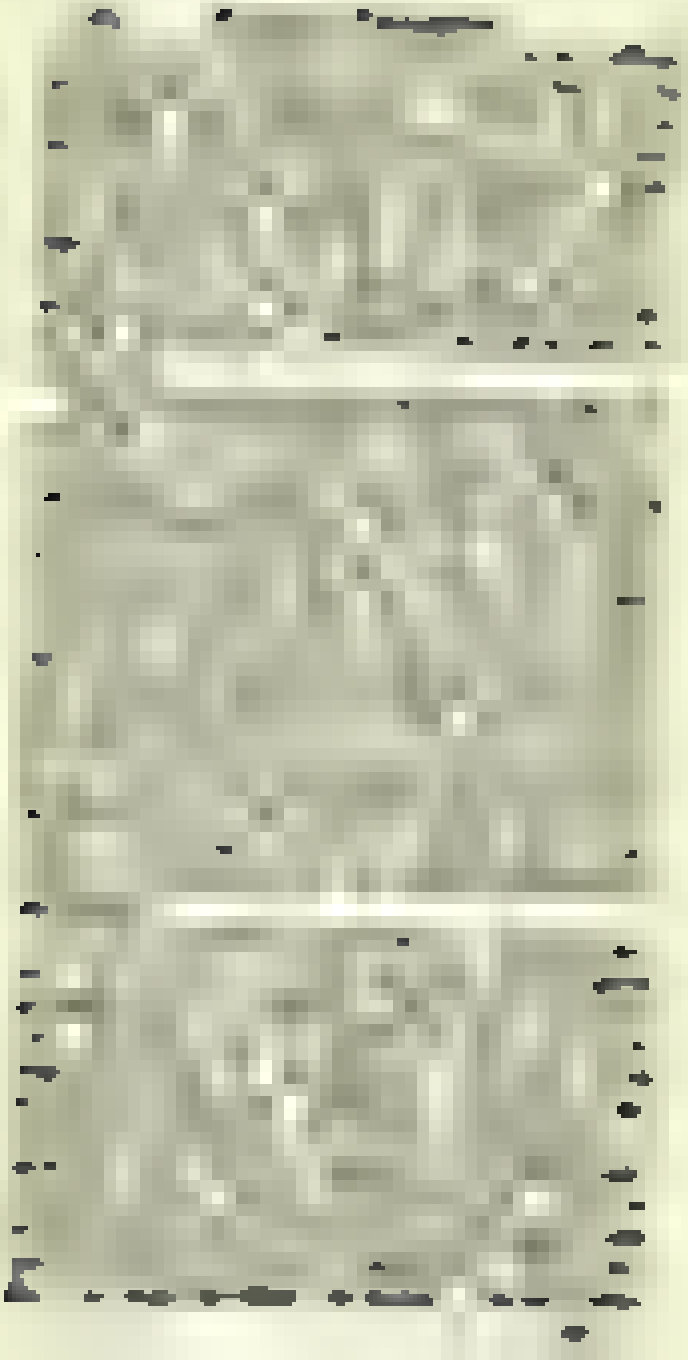

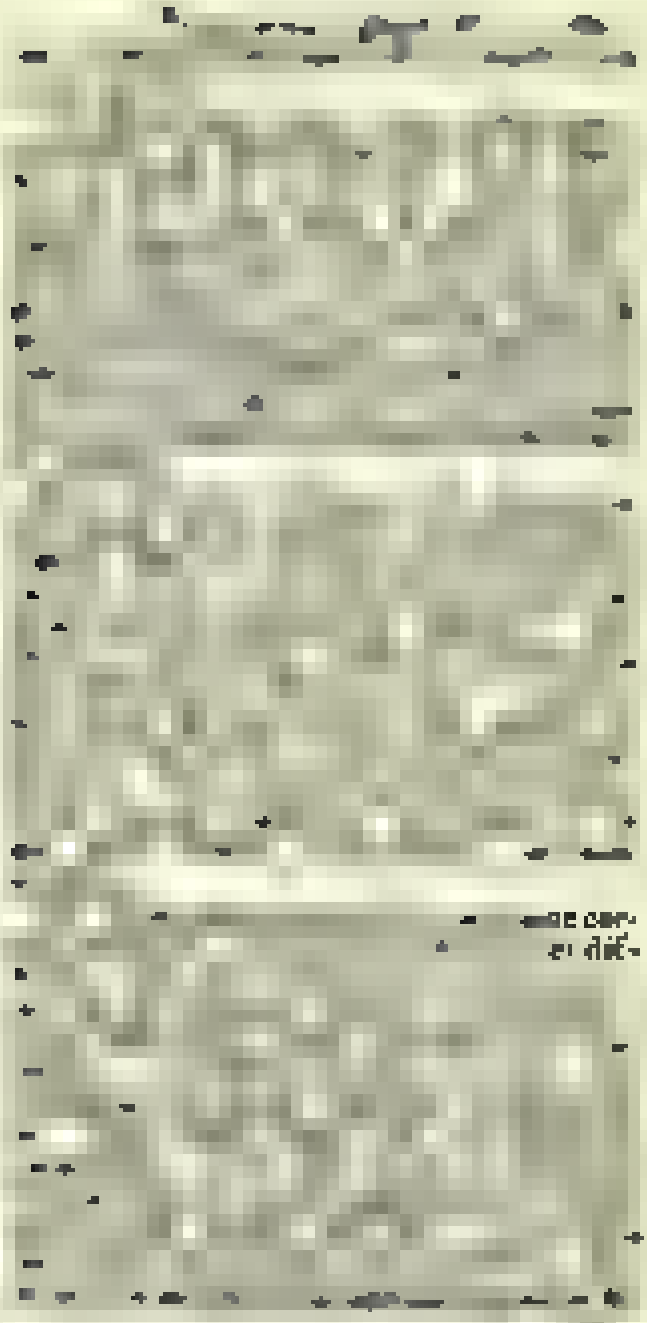

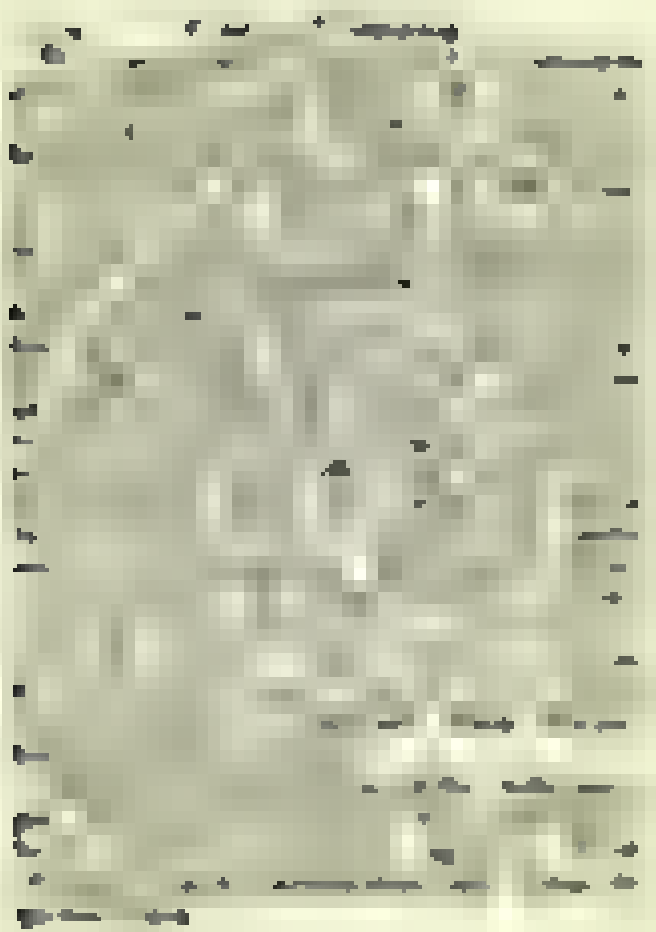

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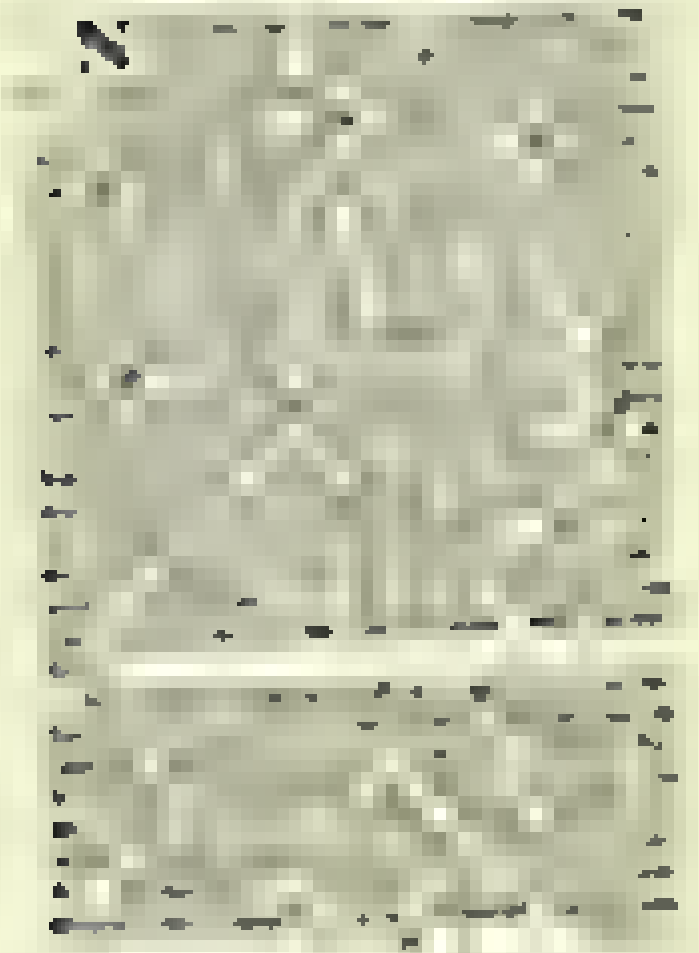

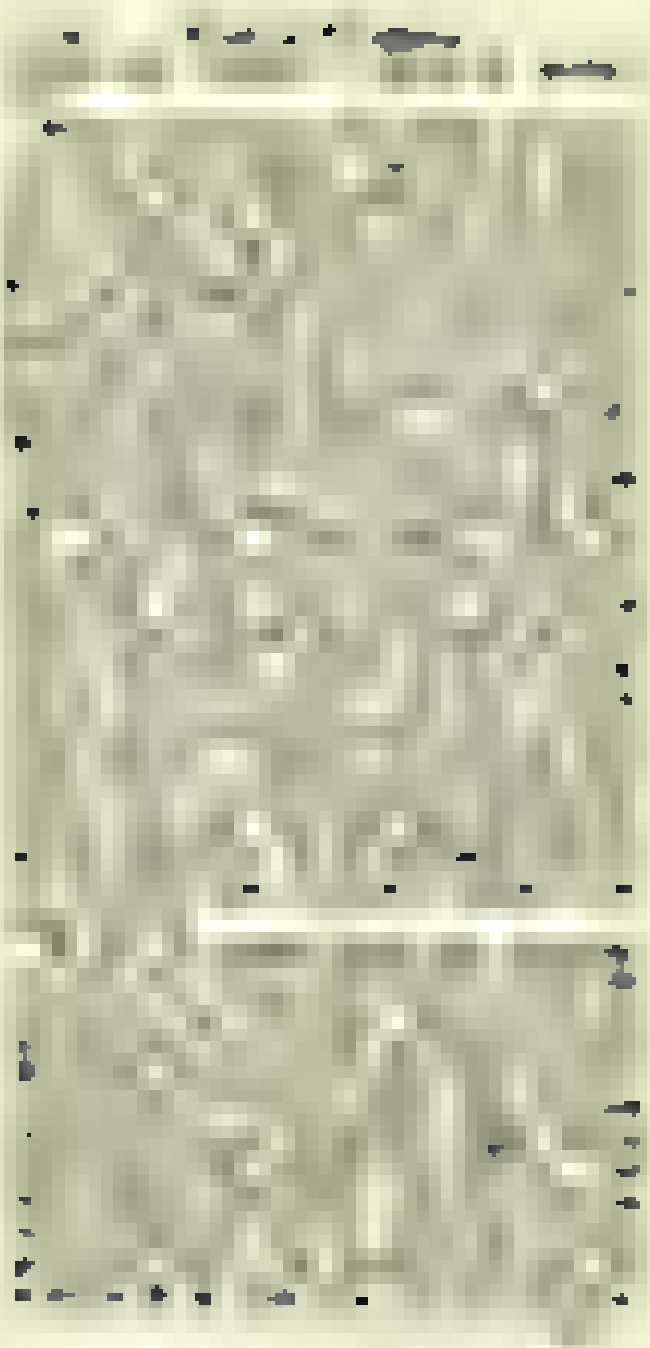

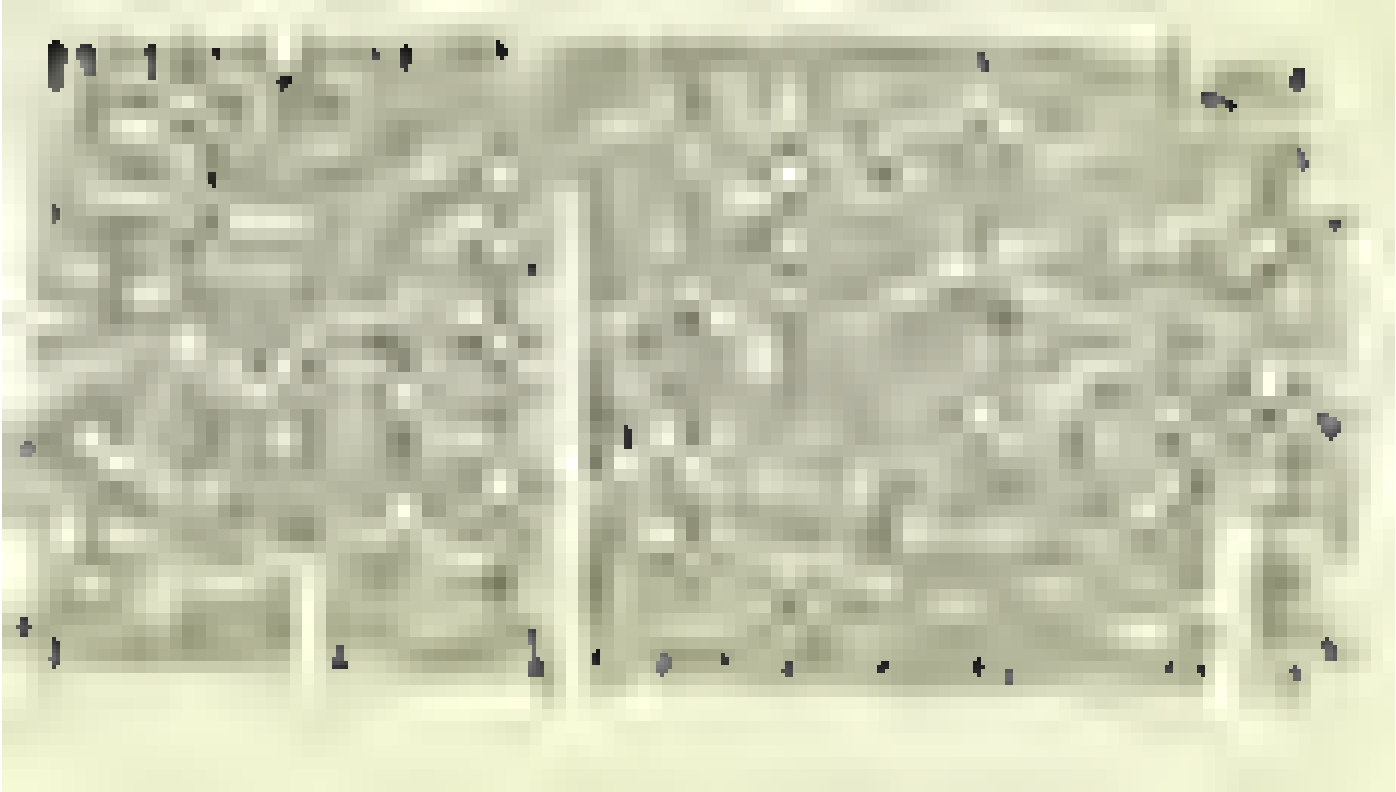

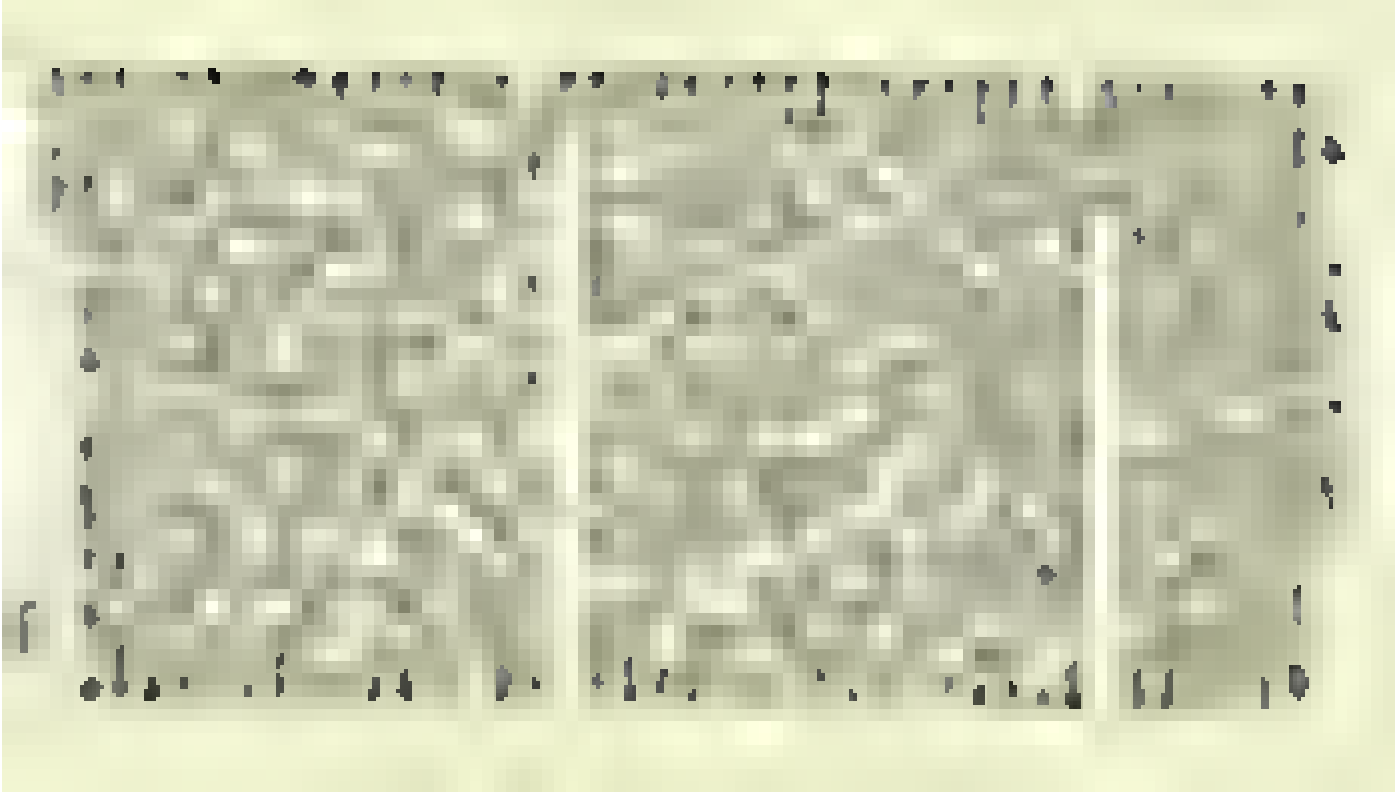

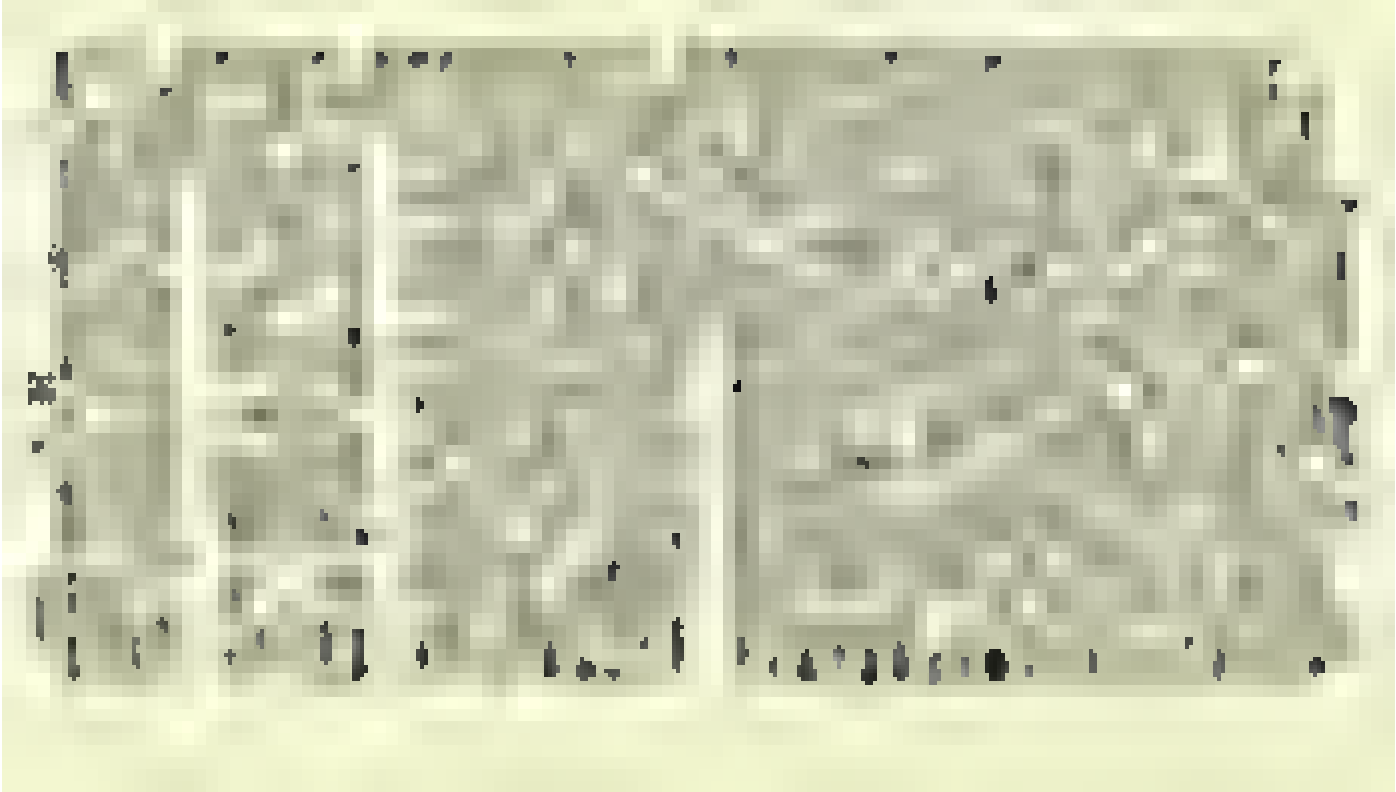

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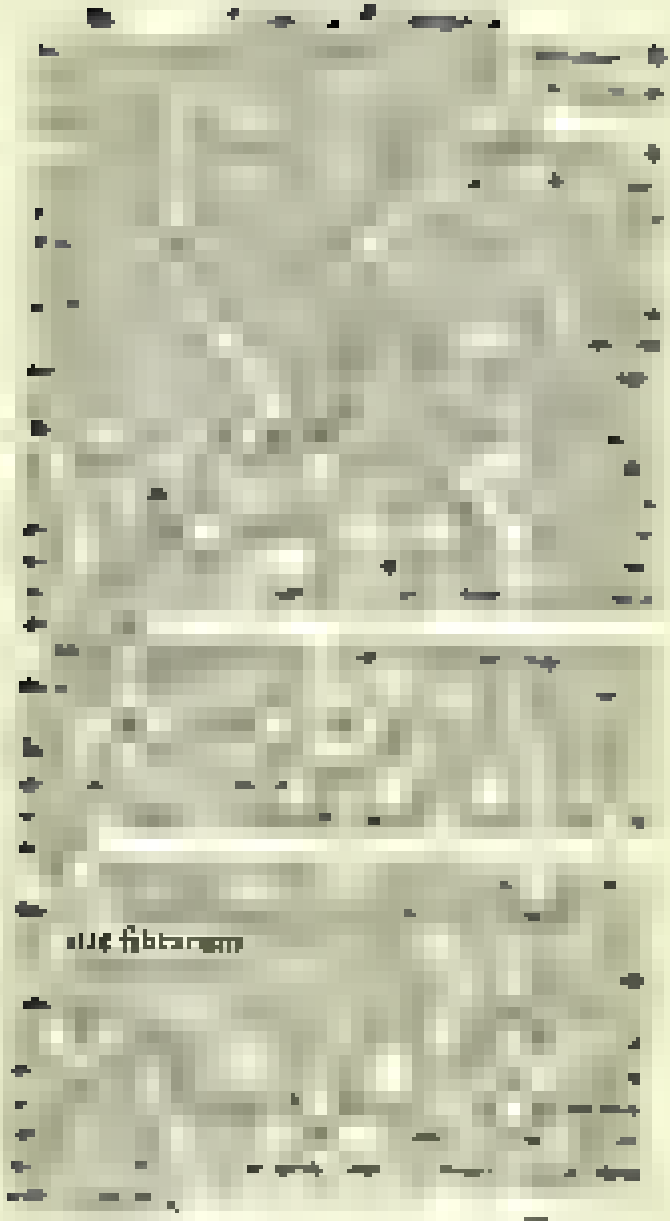

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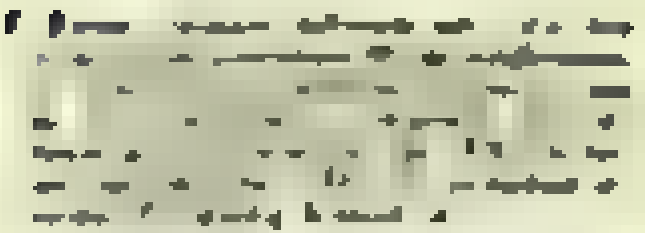
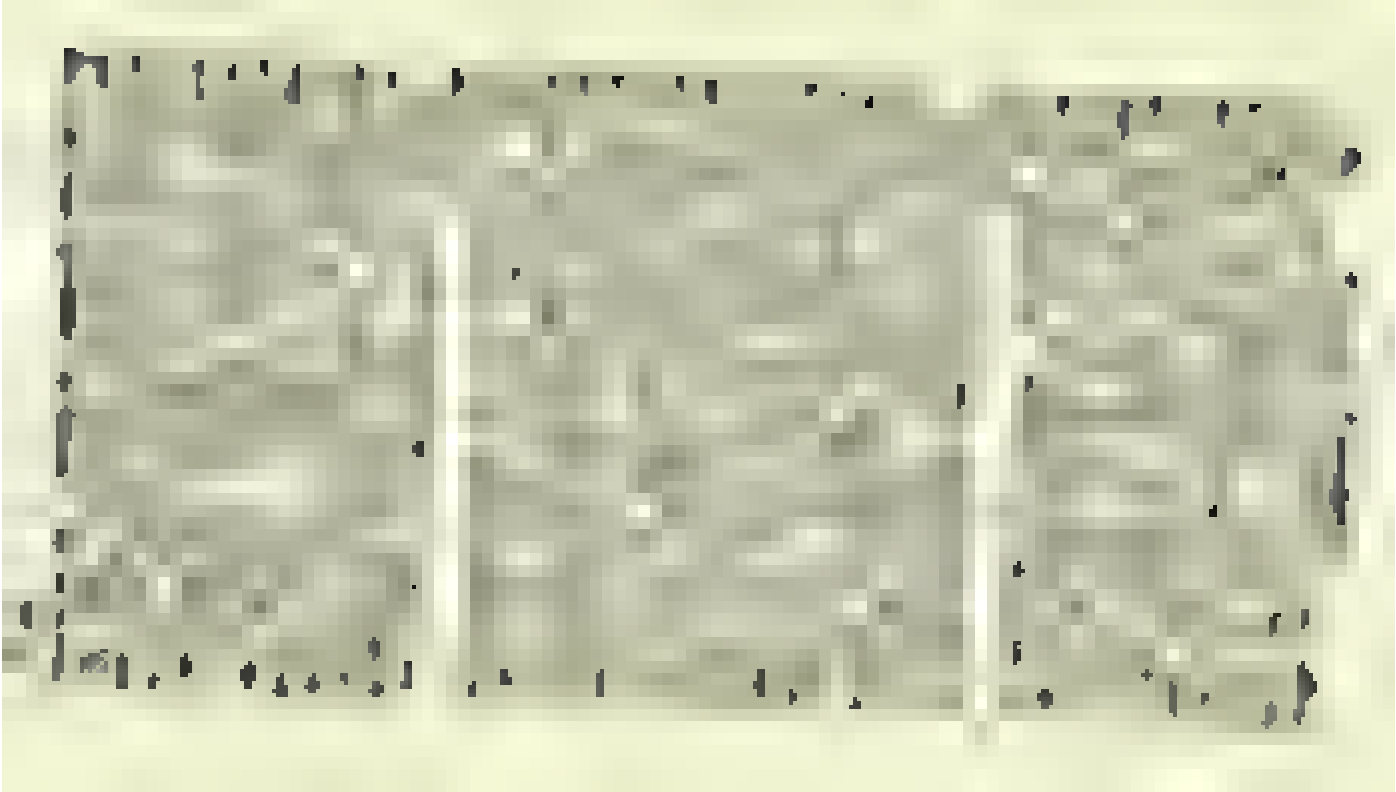
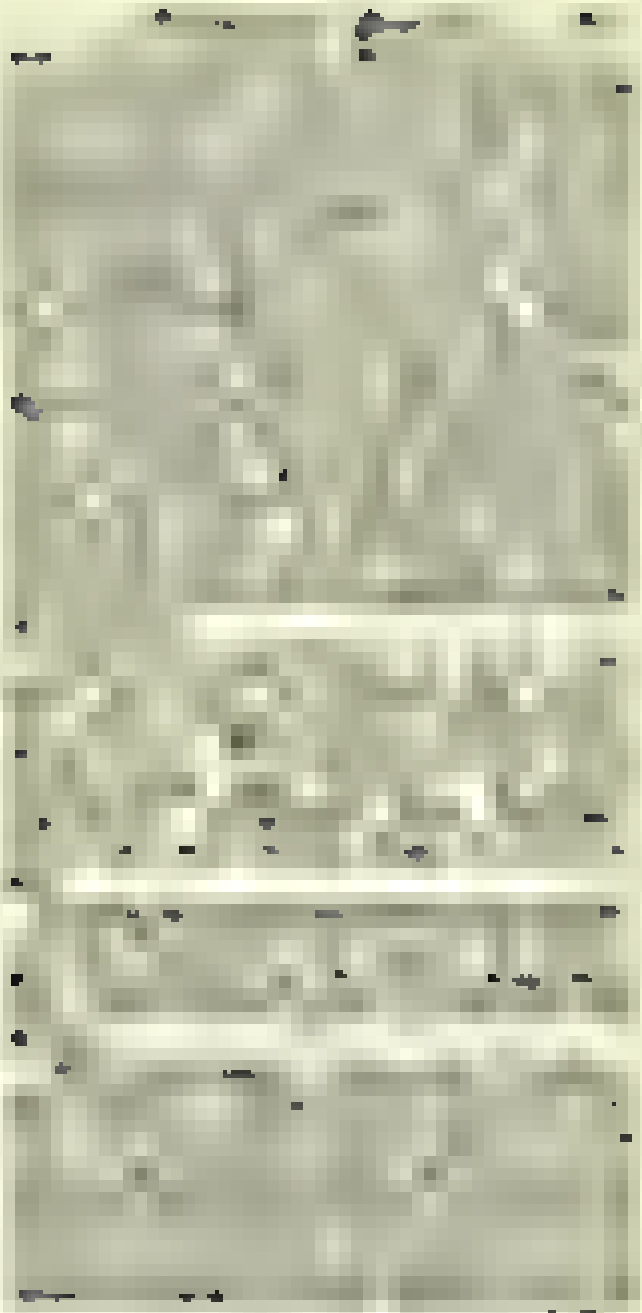
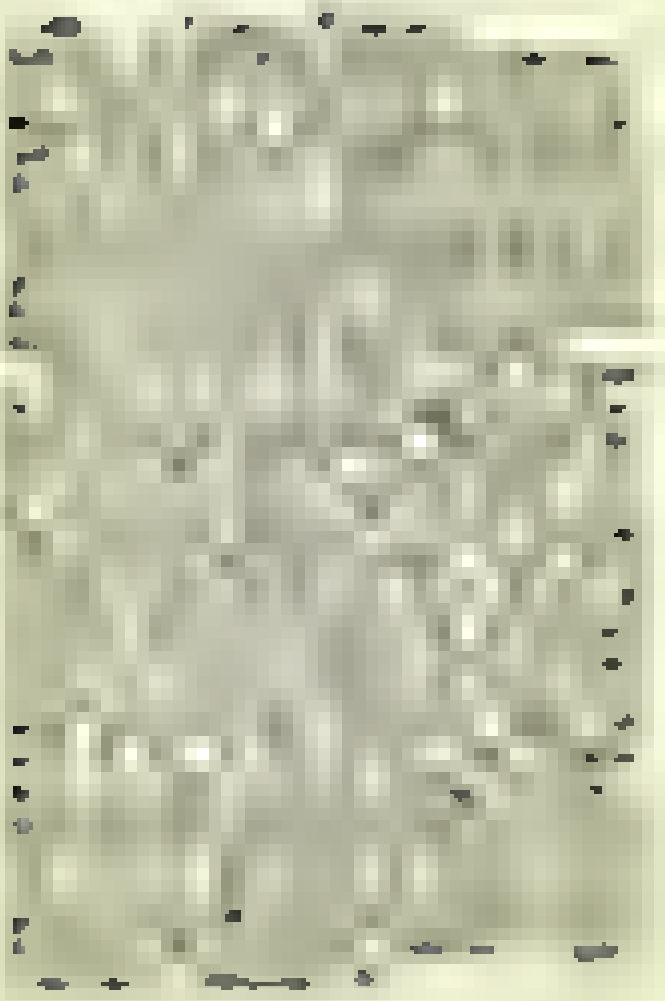
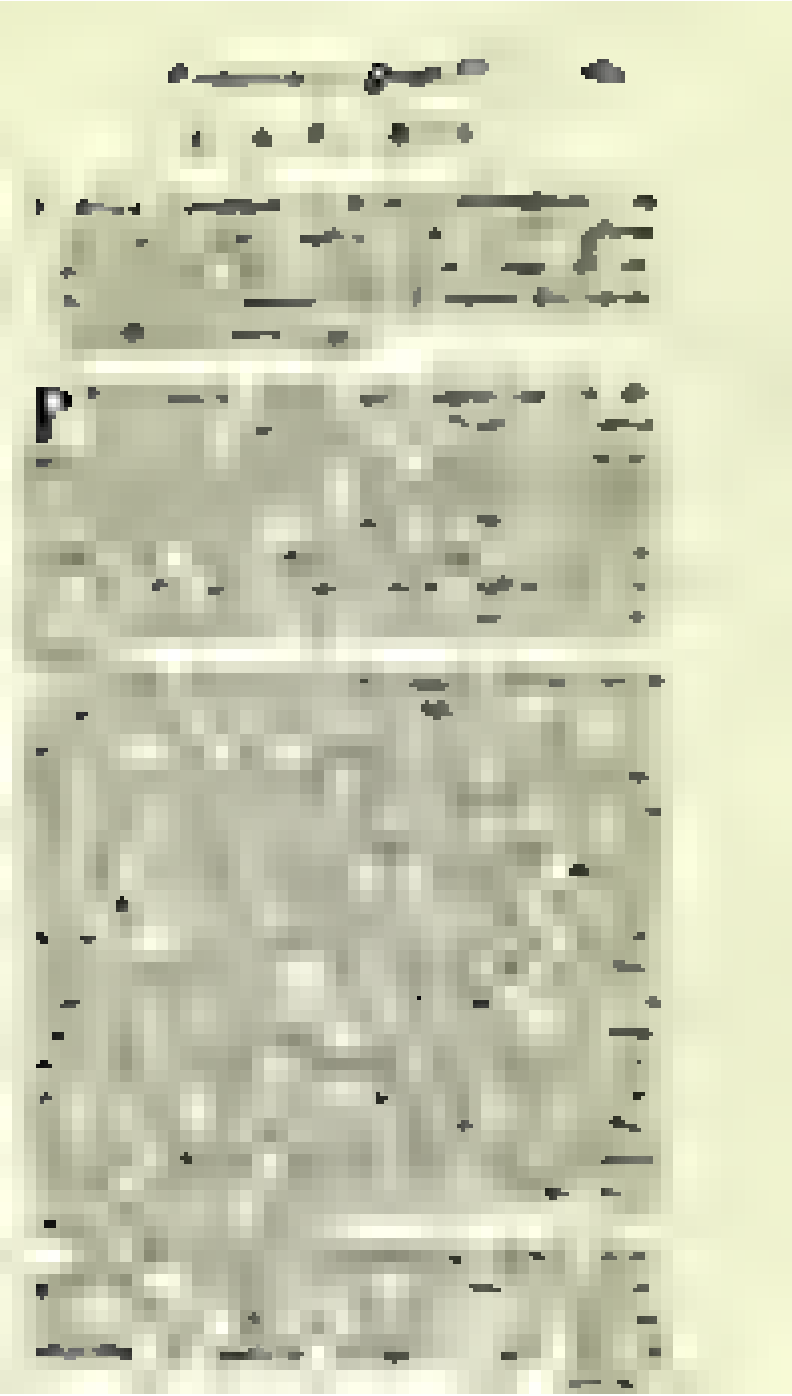
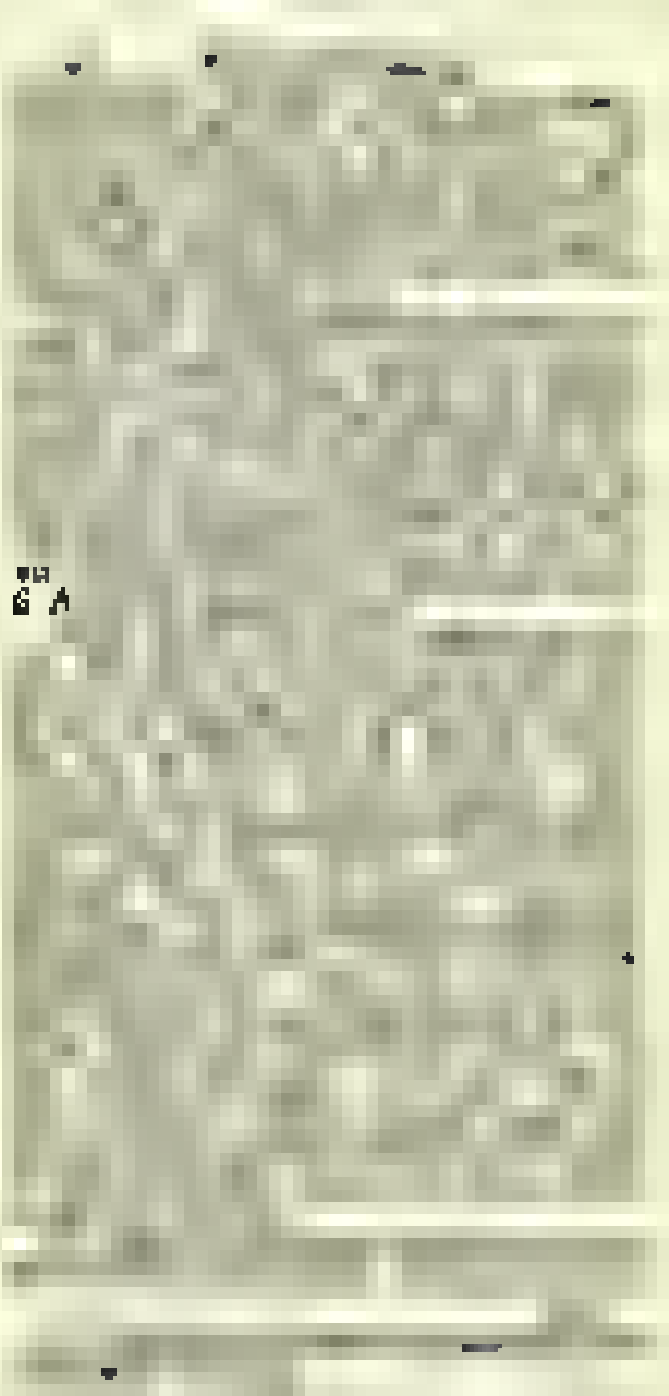


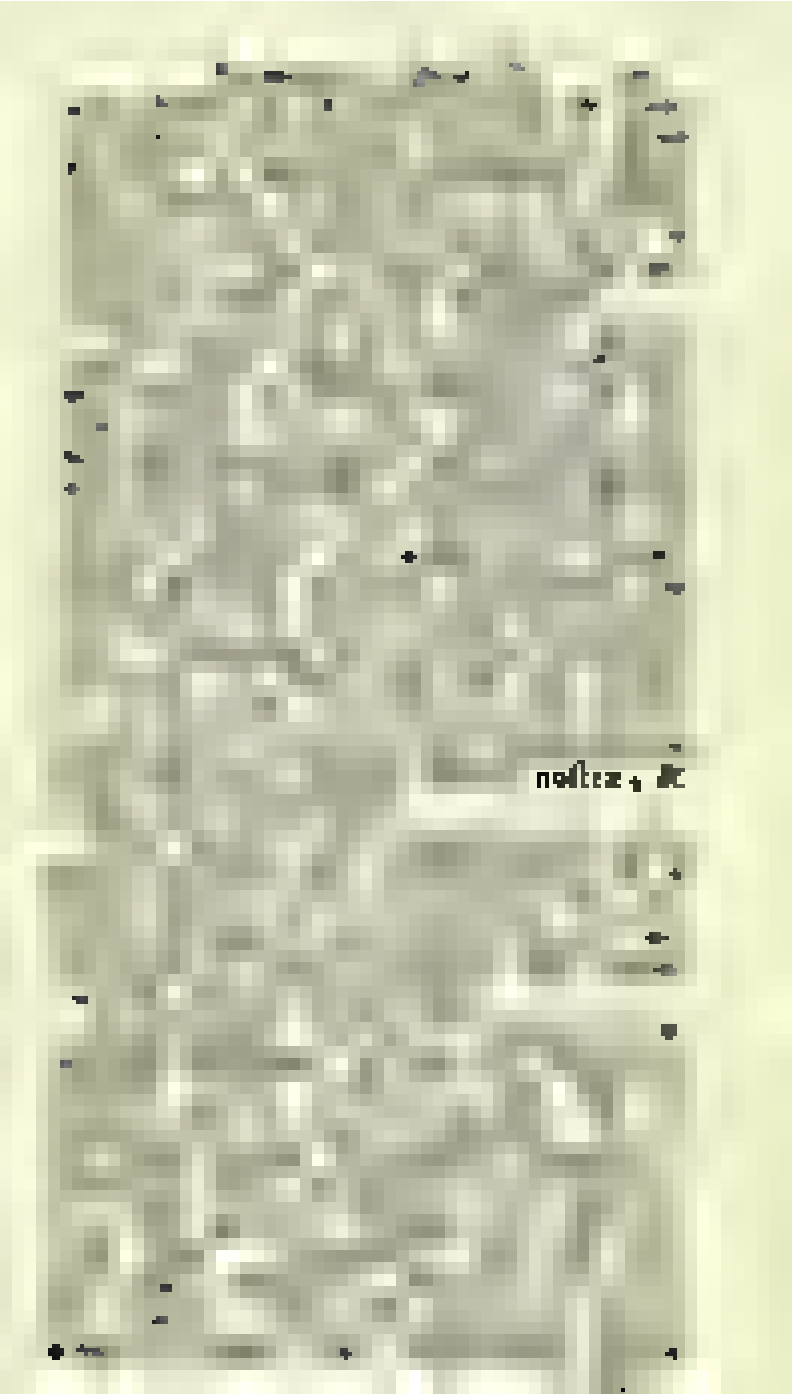


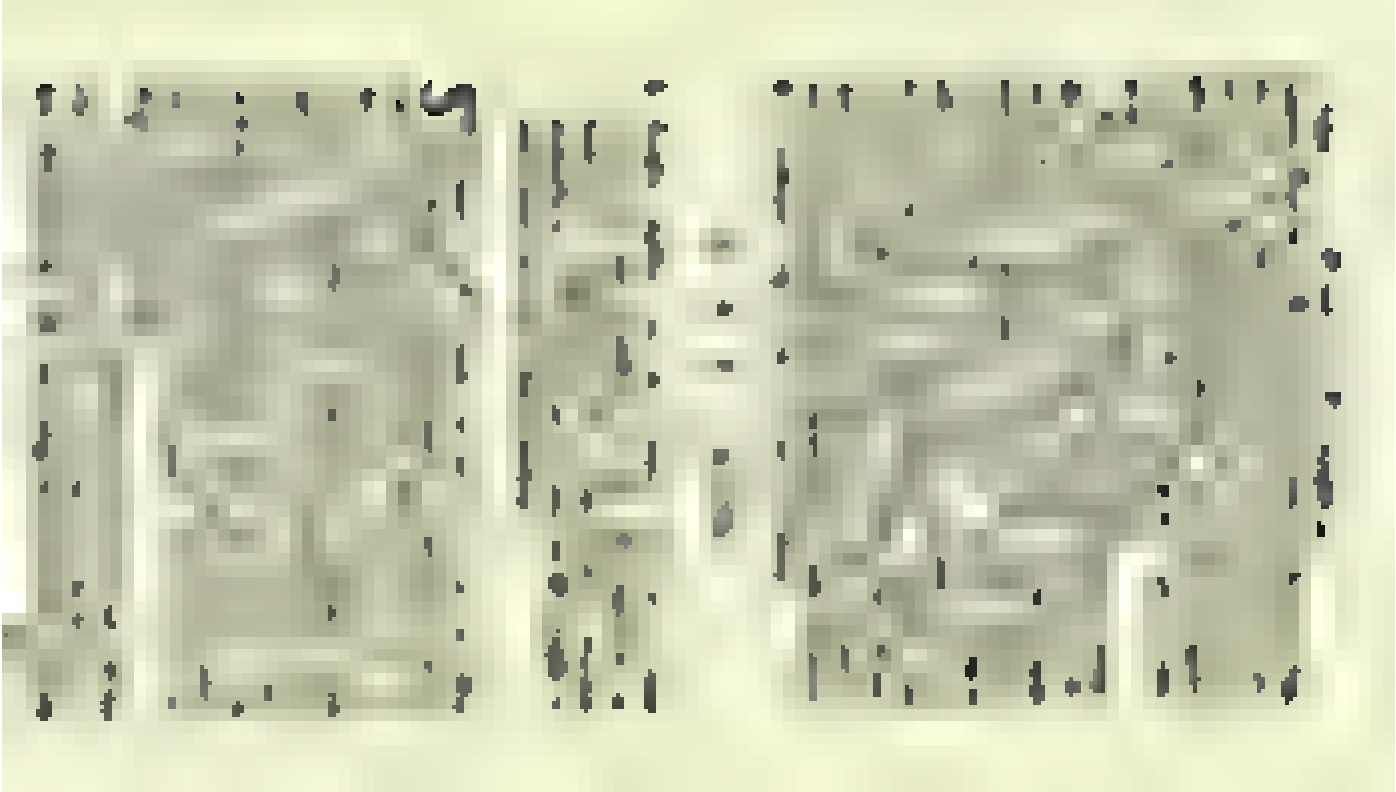


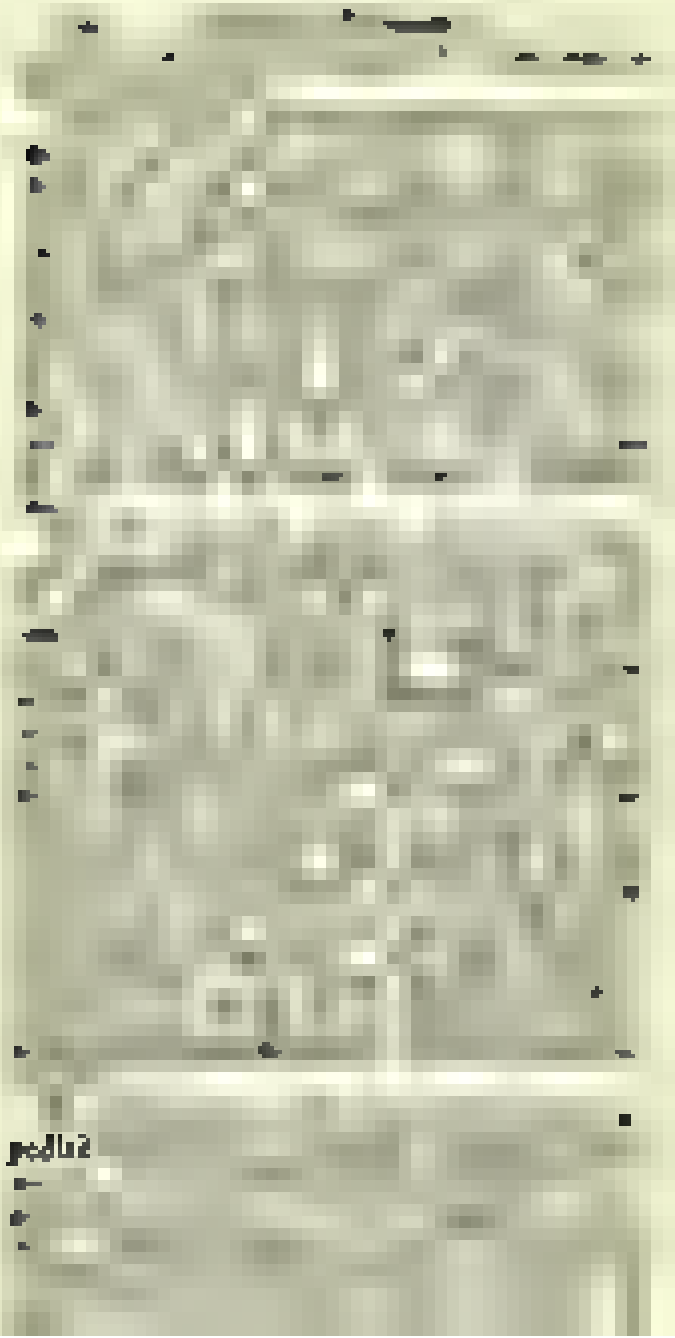


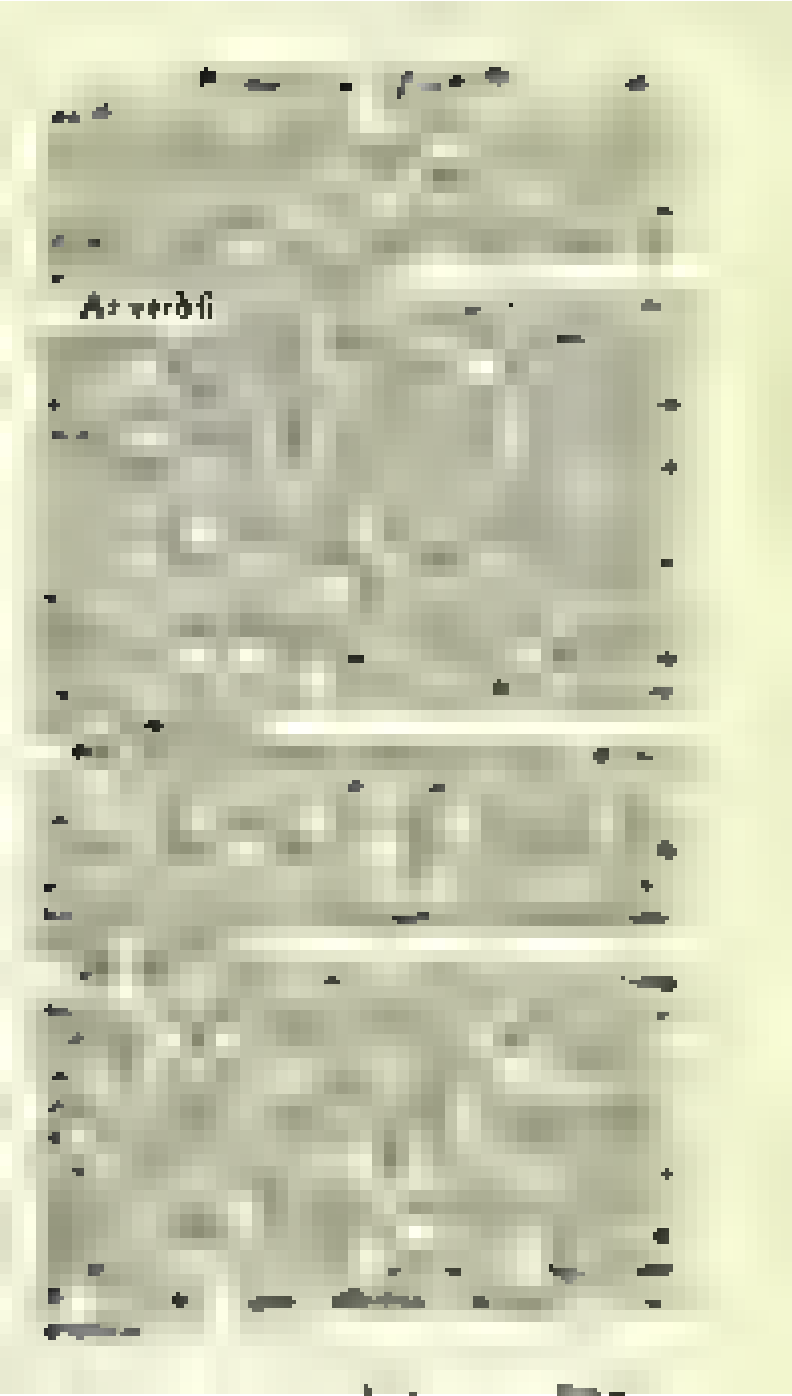


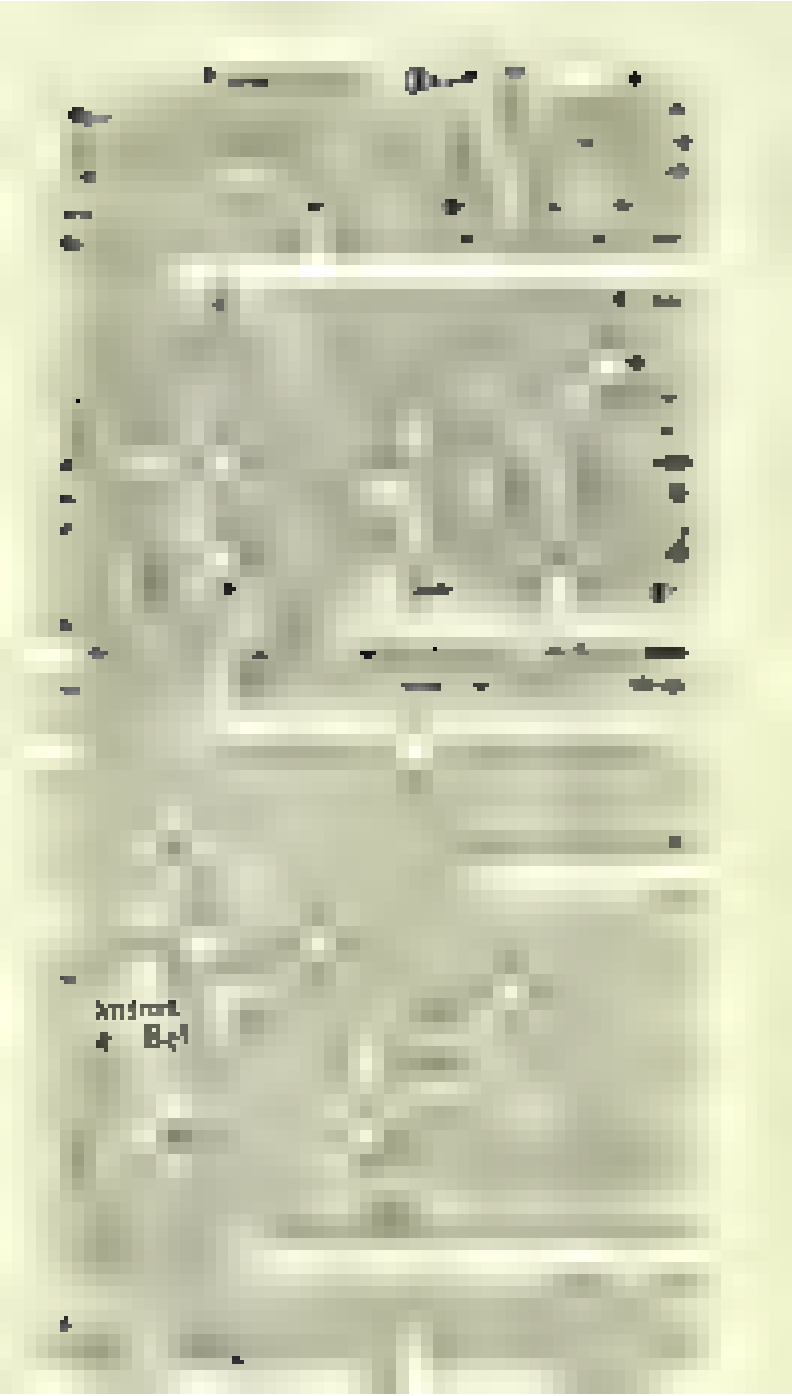


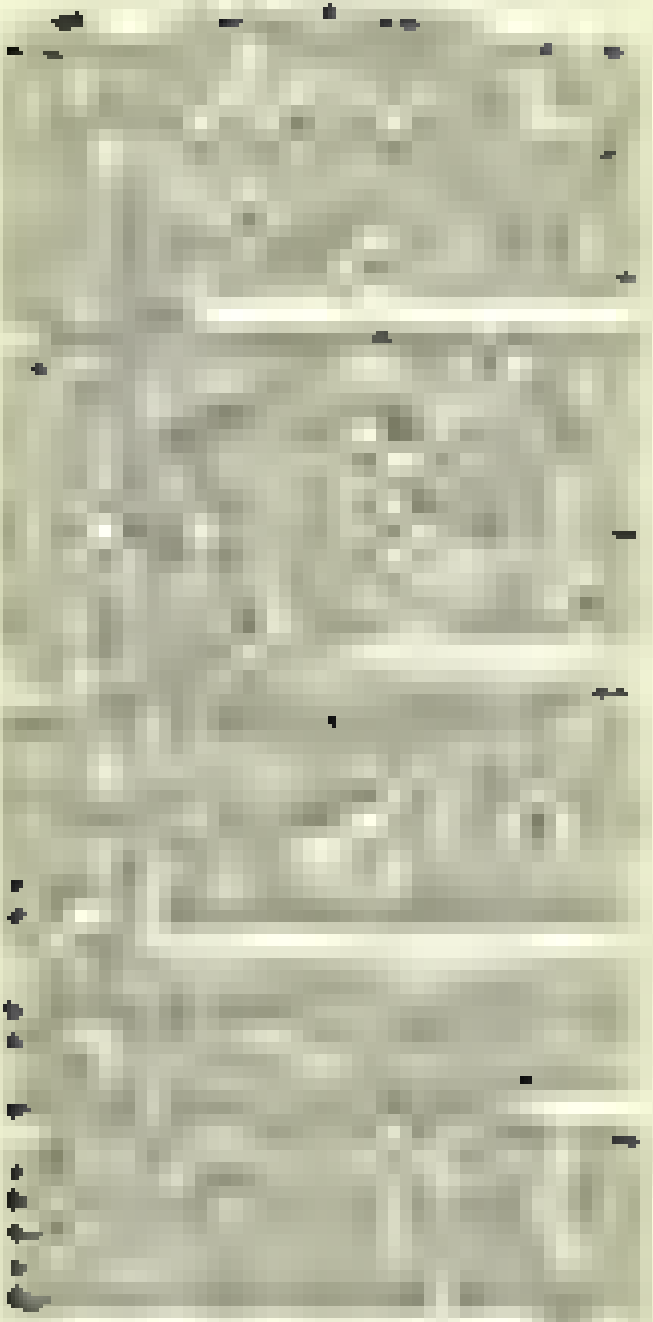


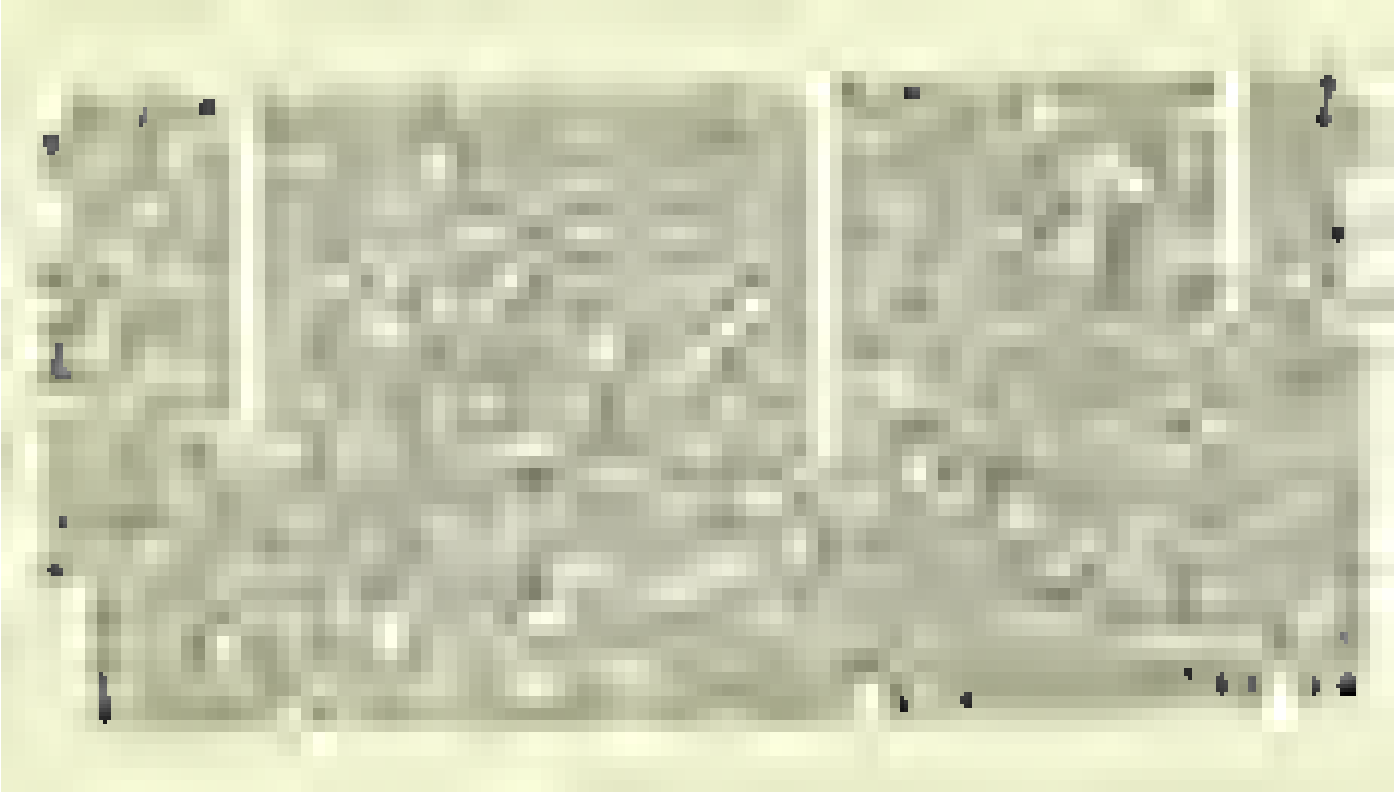


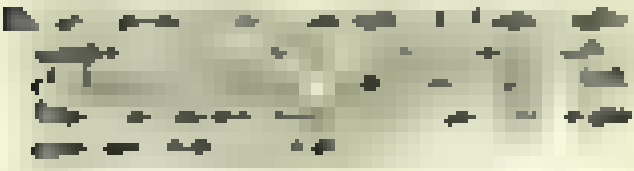


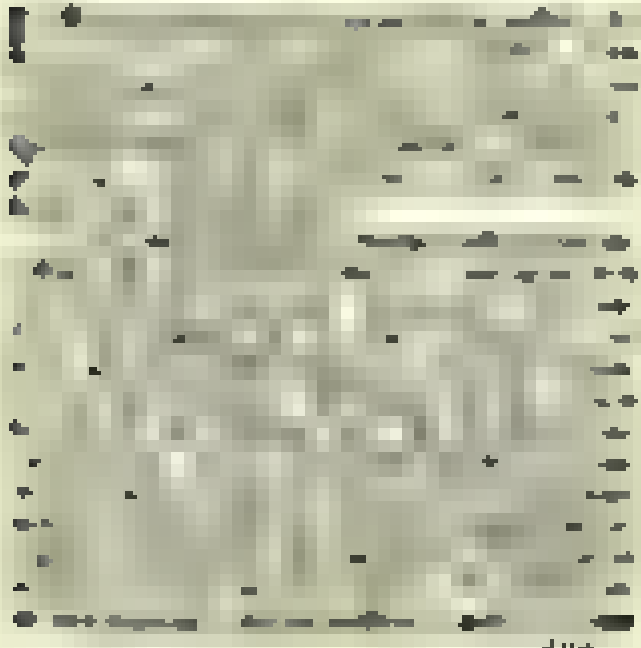


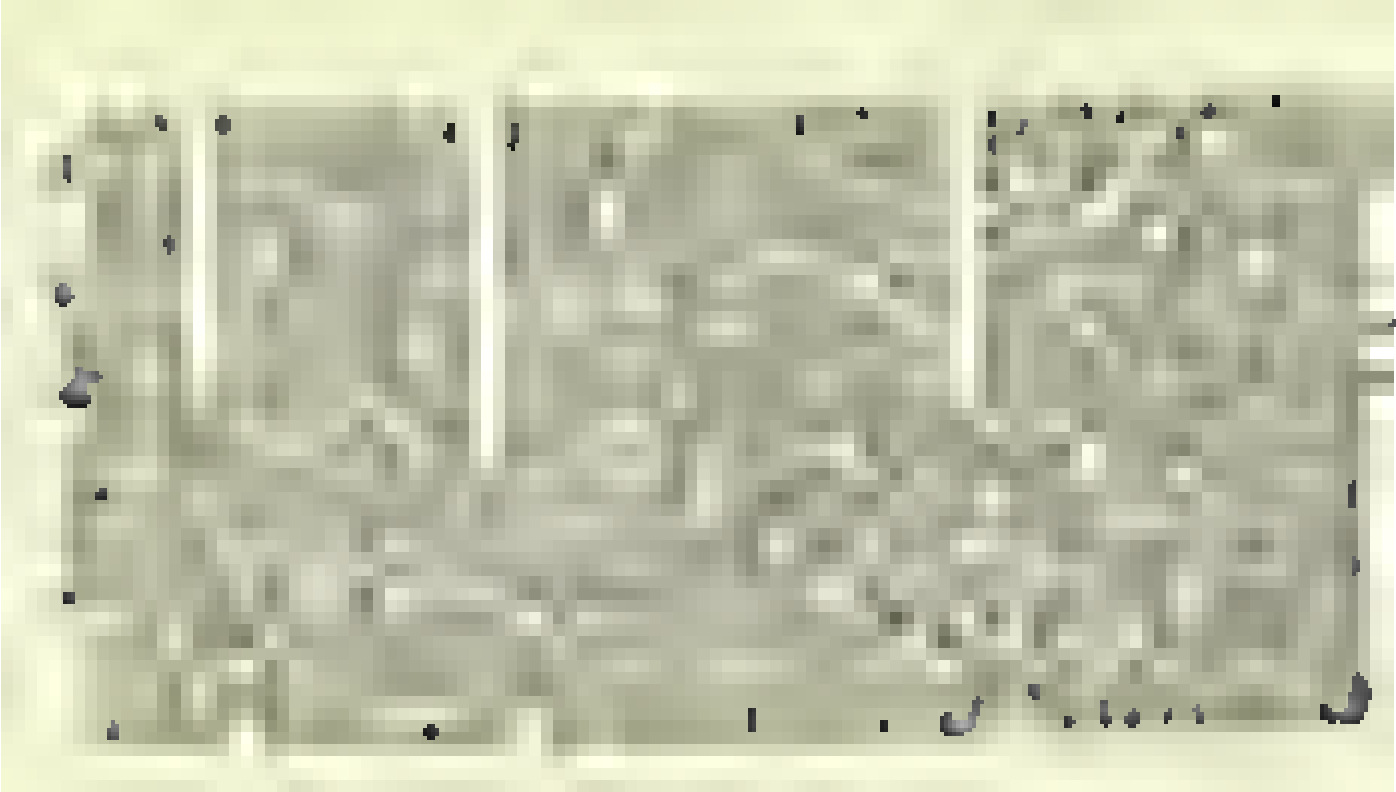


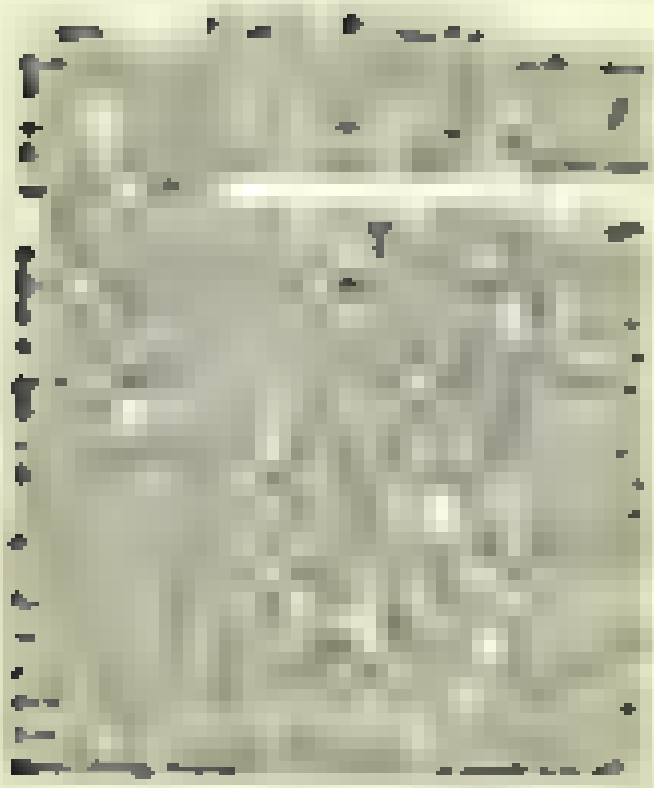












proverb

# NOTITIA ACCURATA DE SYSTEMATE, AC PARTIBUS UNIVERSI

## EX NOVISSIMIS OBSERVATIONIBUS

Hic Tractatus in tres Sectiones dividitur.
In 1. Refutatur Systema Copernicanum.
In 2. Asseritur verum Systema Planetarum.
In 3. Recensentur nova Observationes circa eadem.

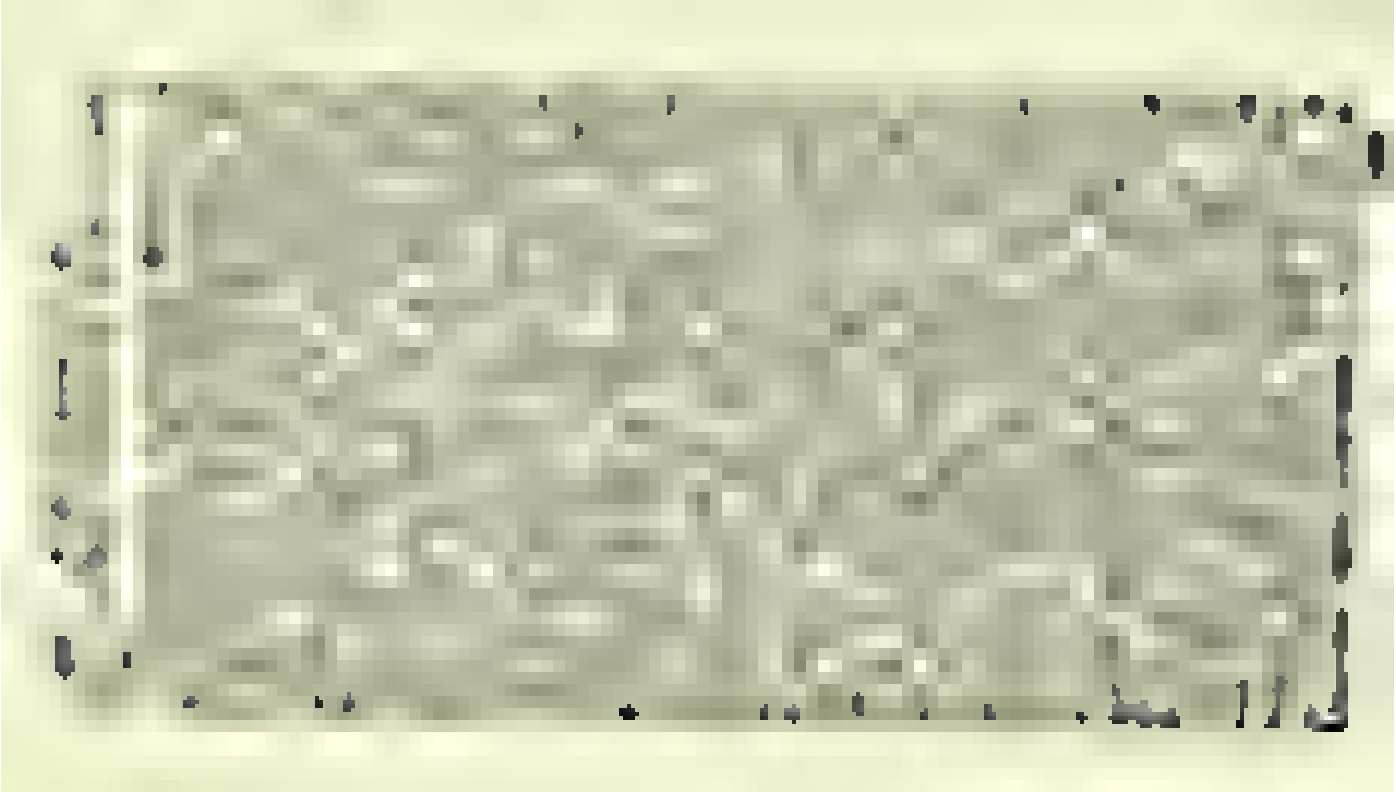
## SECIO I.

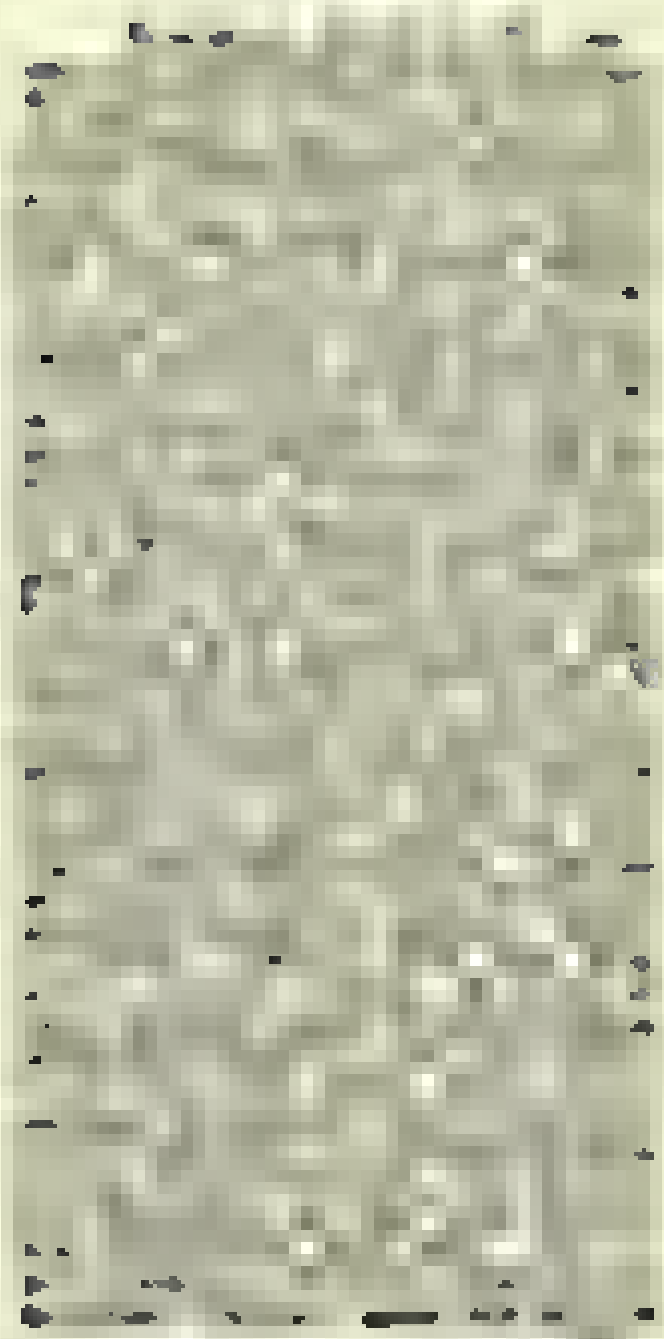
*De Systemate Universi.*

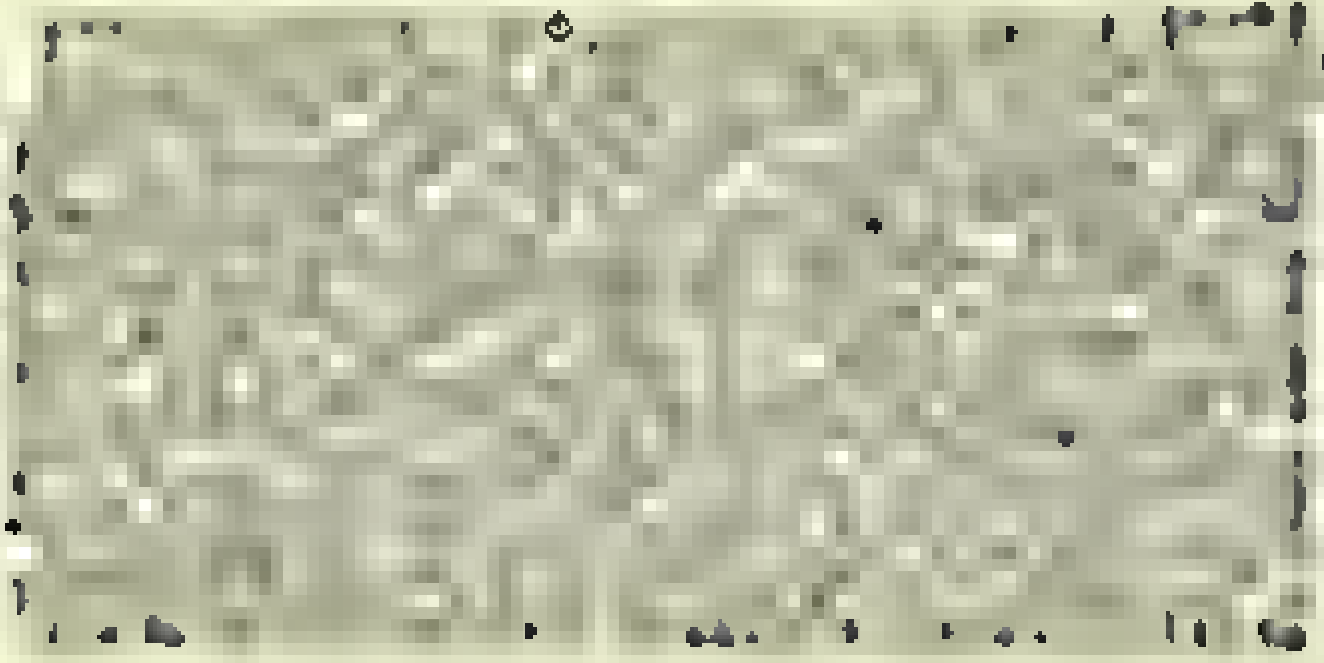
### CAP. I.

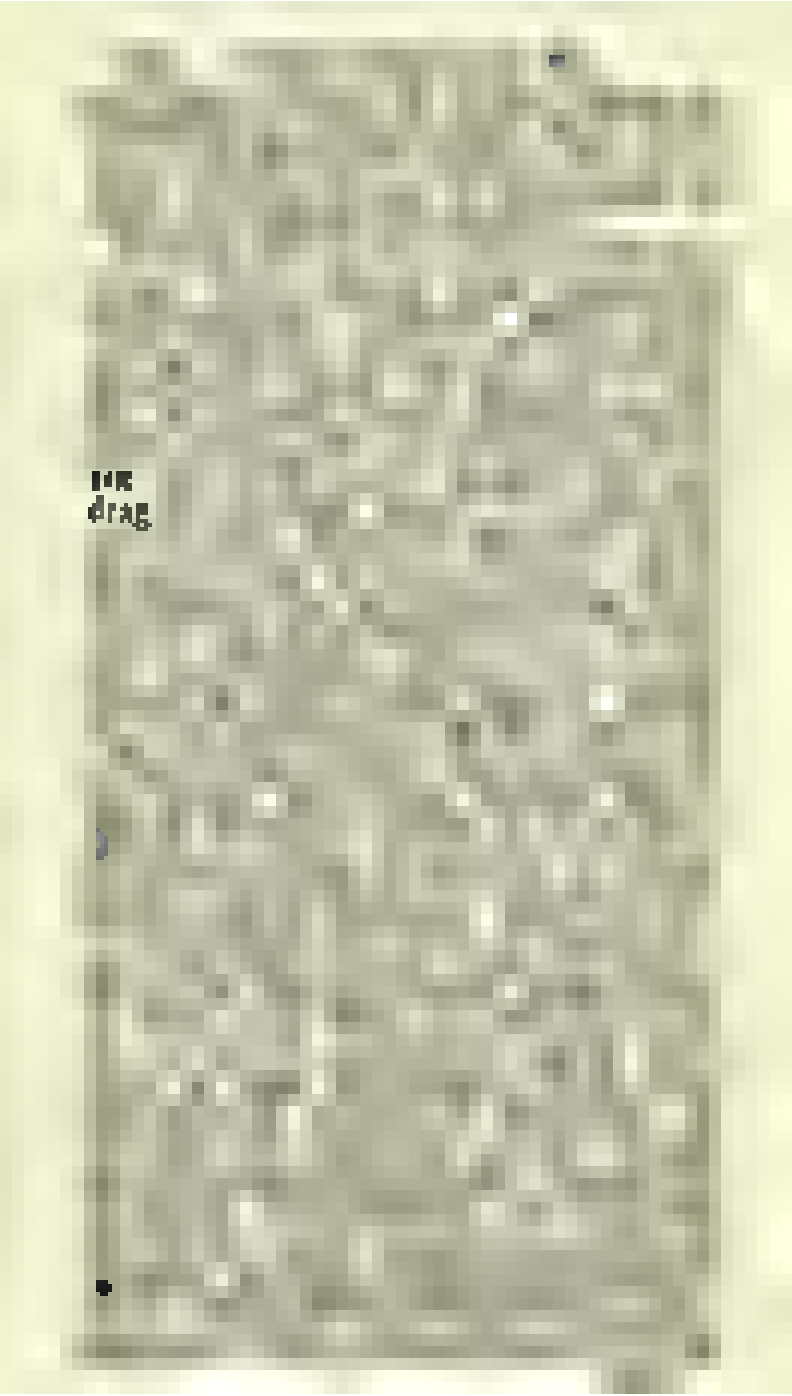
*An Systema Copernicanum ex Parallaxi annua Siderum Drocenti, & solis Telesir demonstratum sit?*

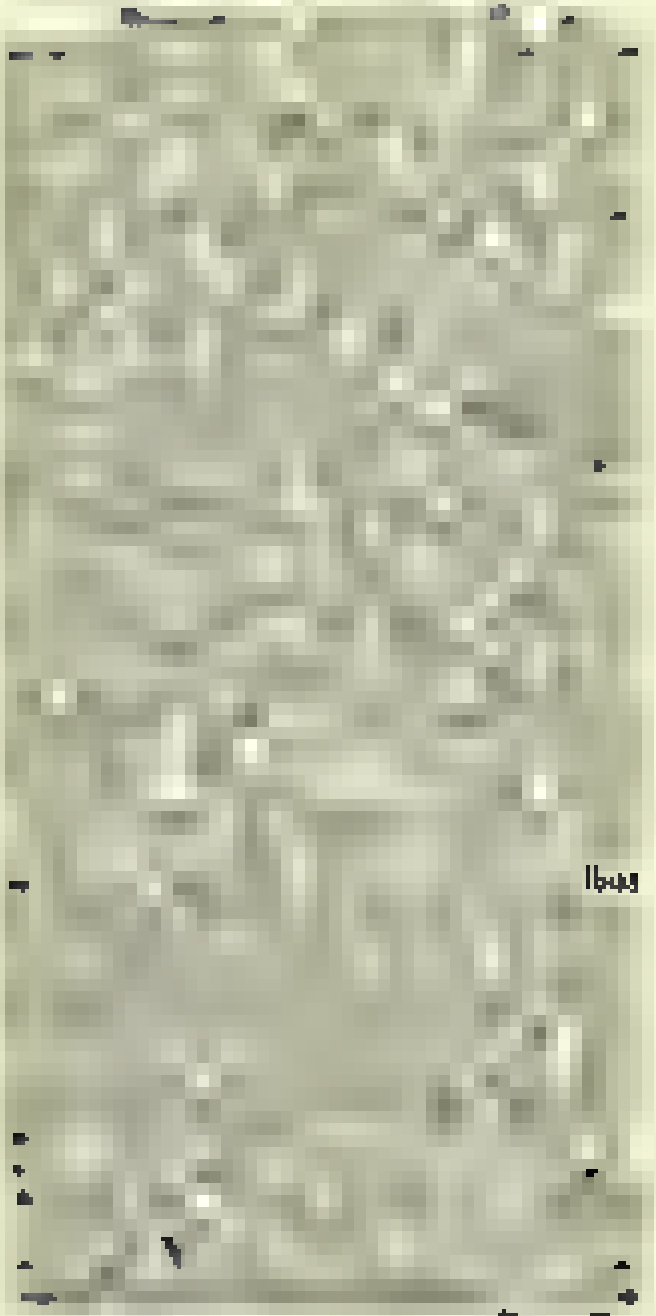
Respondeo 1. quòd certam ac infallibilem demonstrationem ex hac annua Parallaxi nullam Copernicus 2. Quòd licet hanc demonstrationem evanui Copernicus

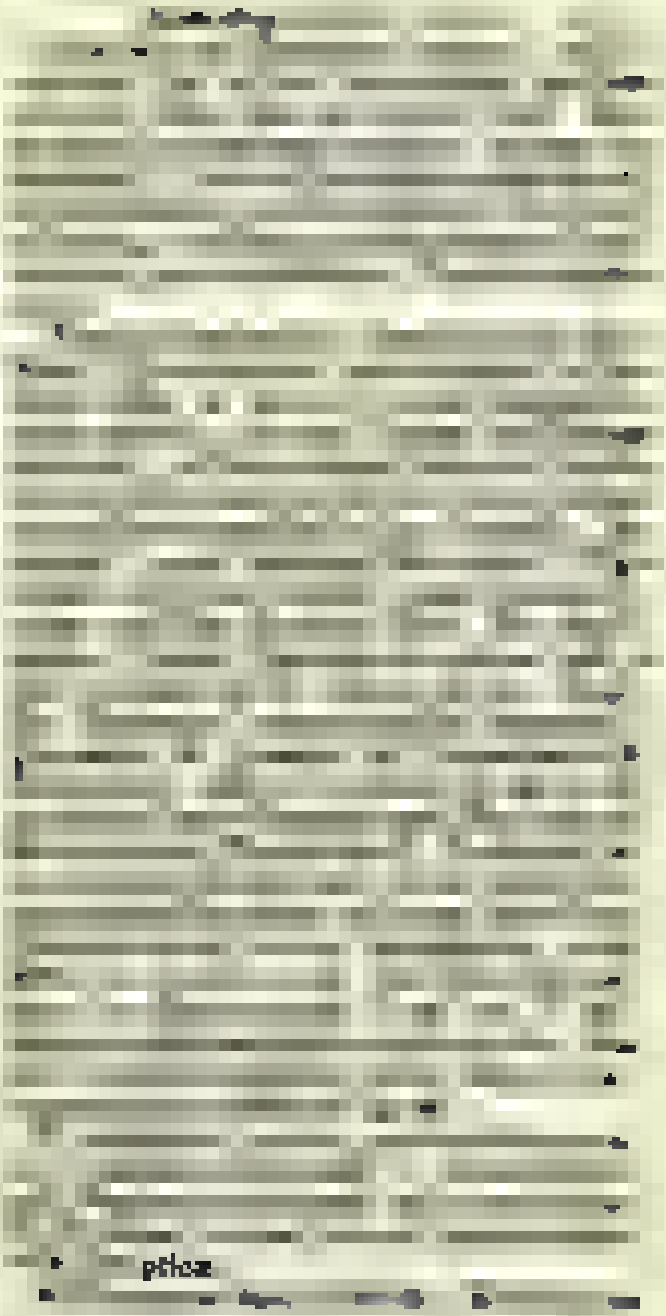








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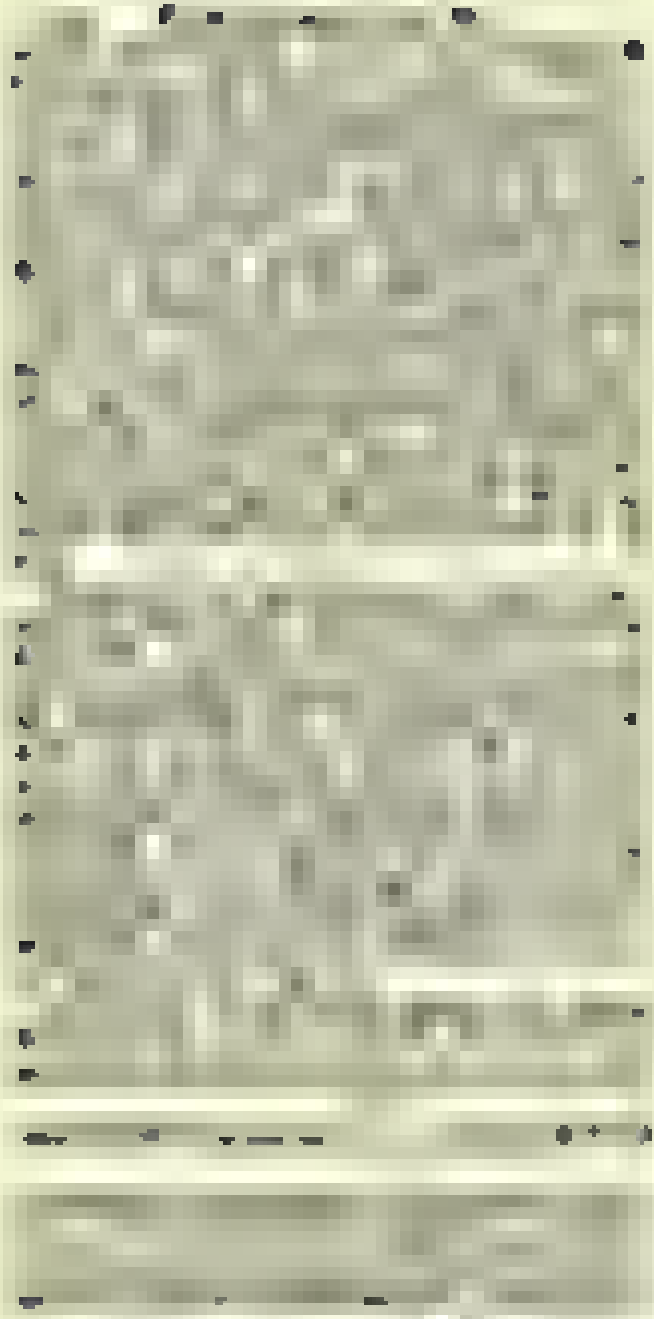
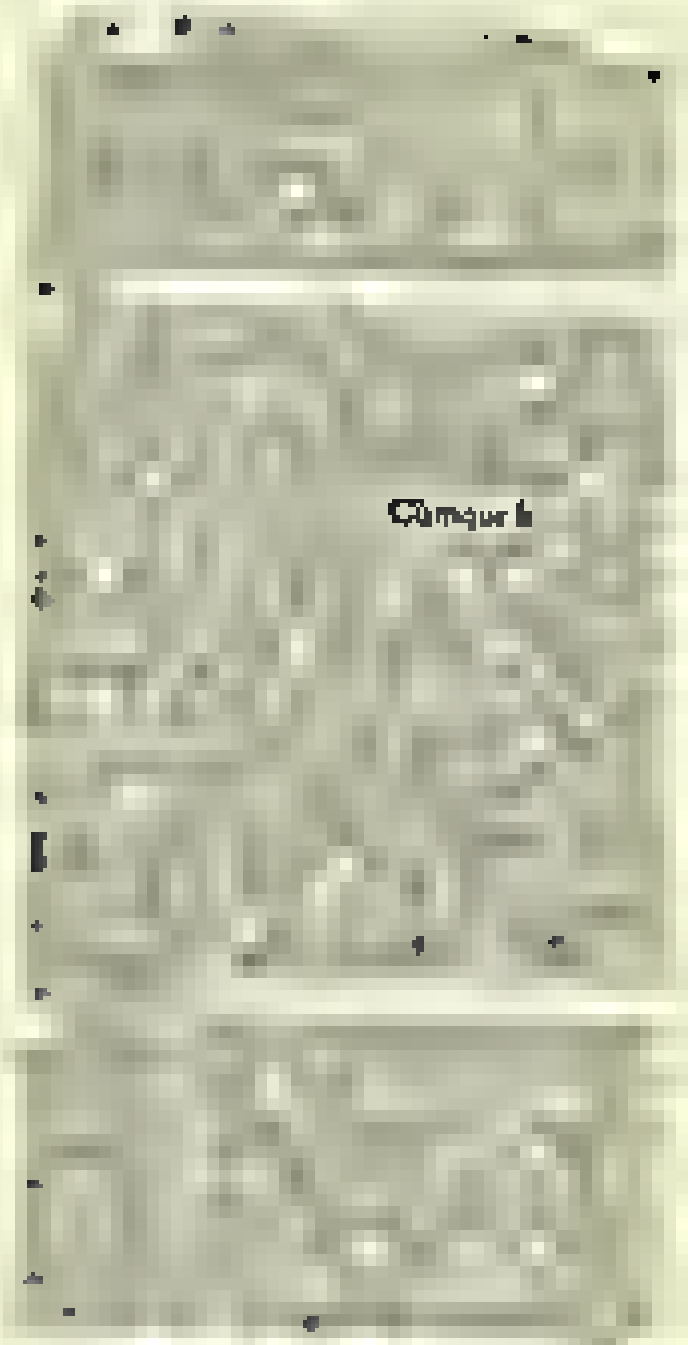
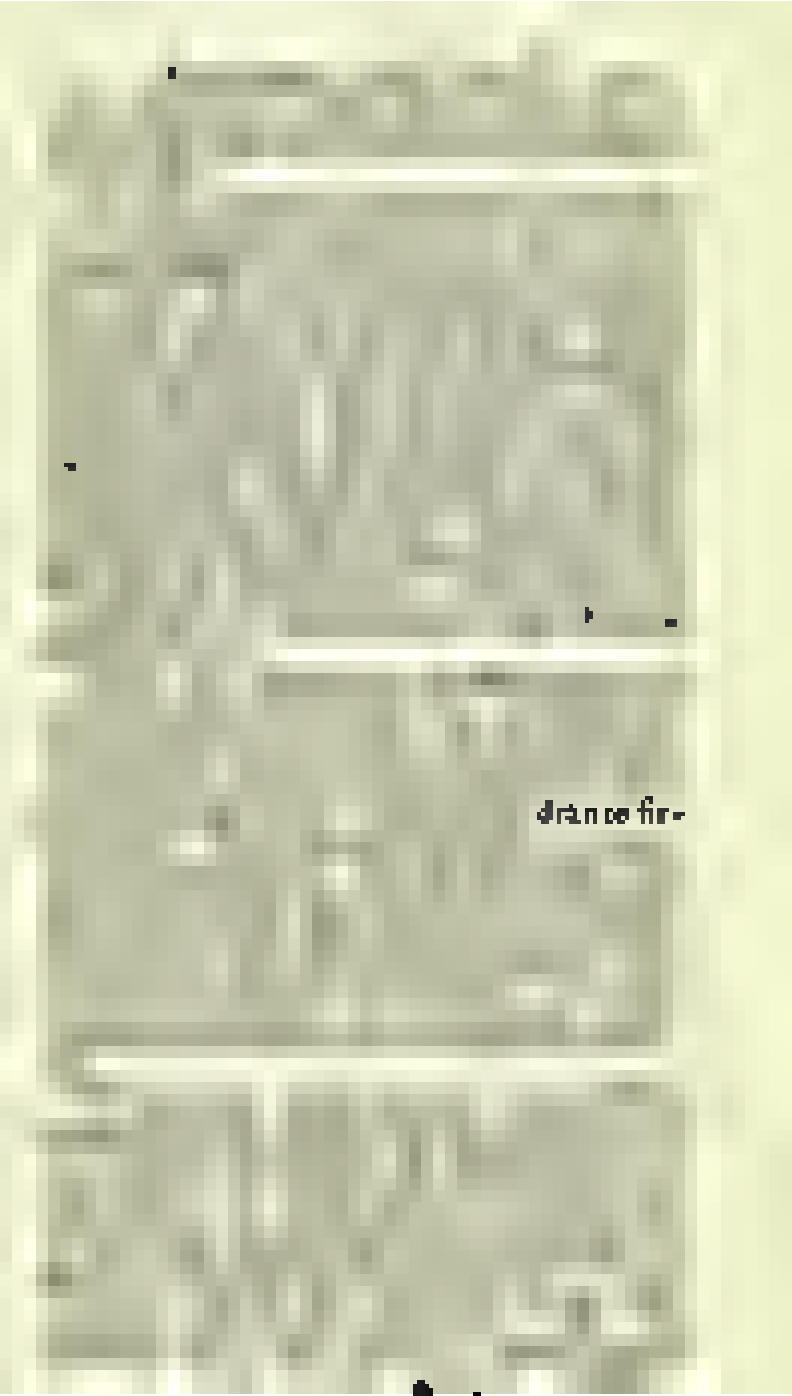
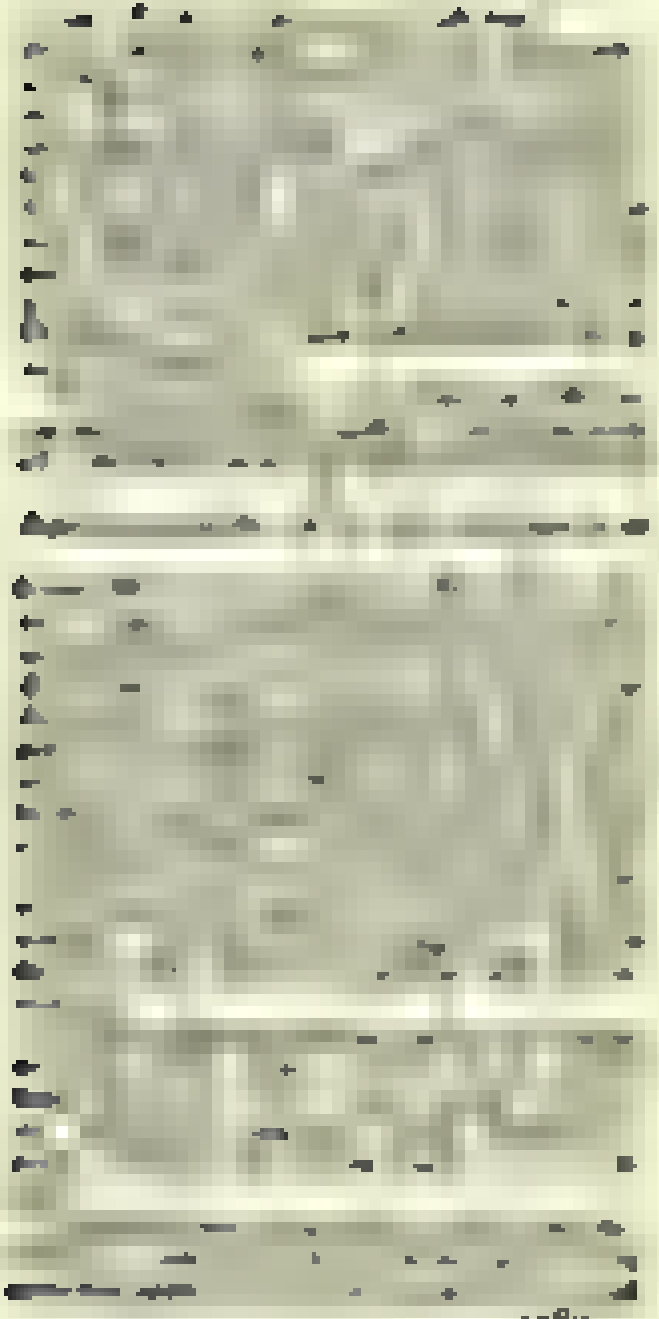




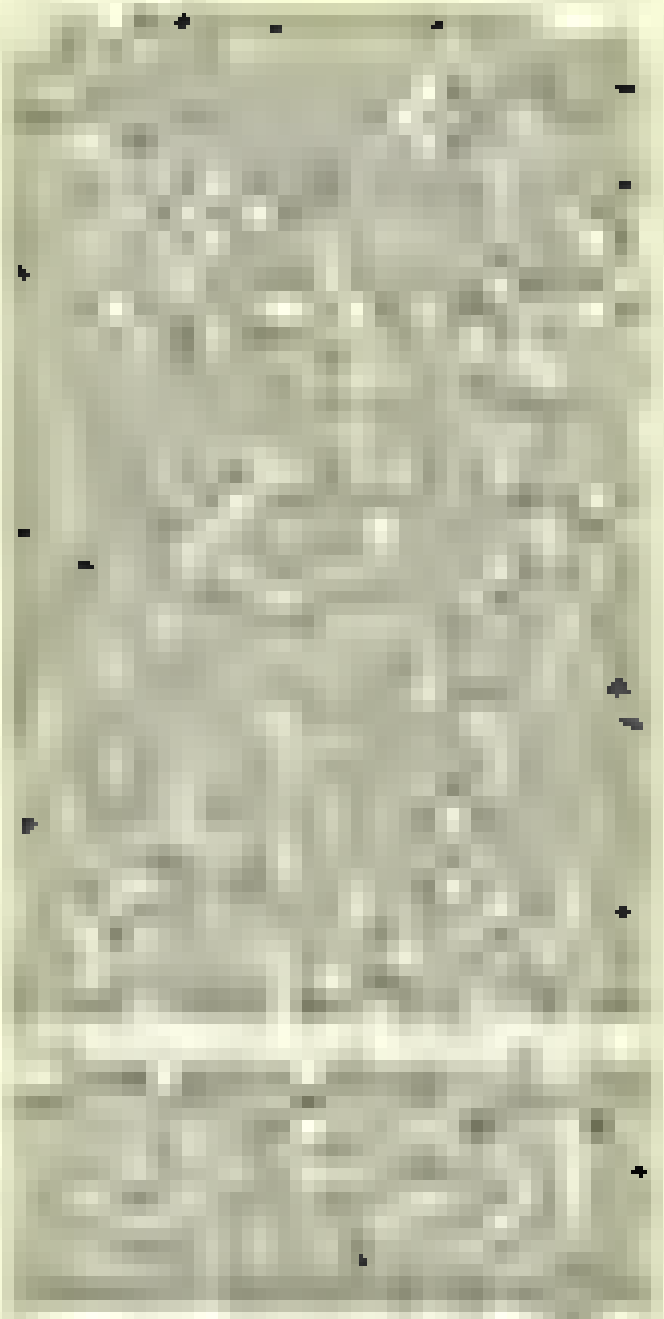
## CAP. II.

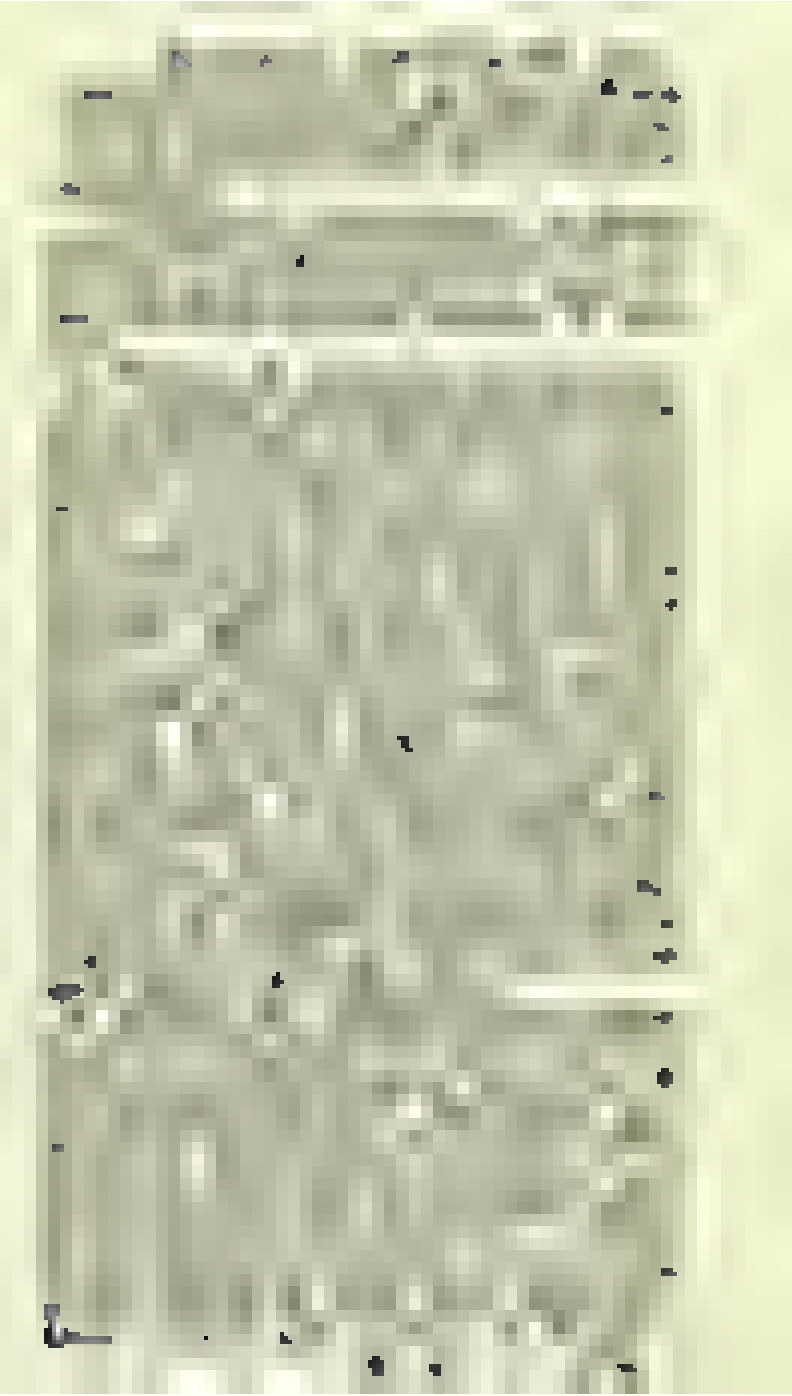
Terra Firma

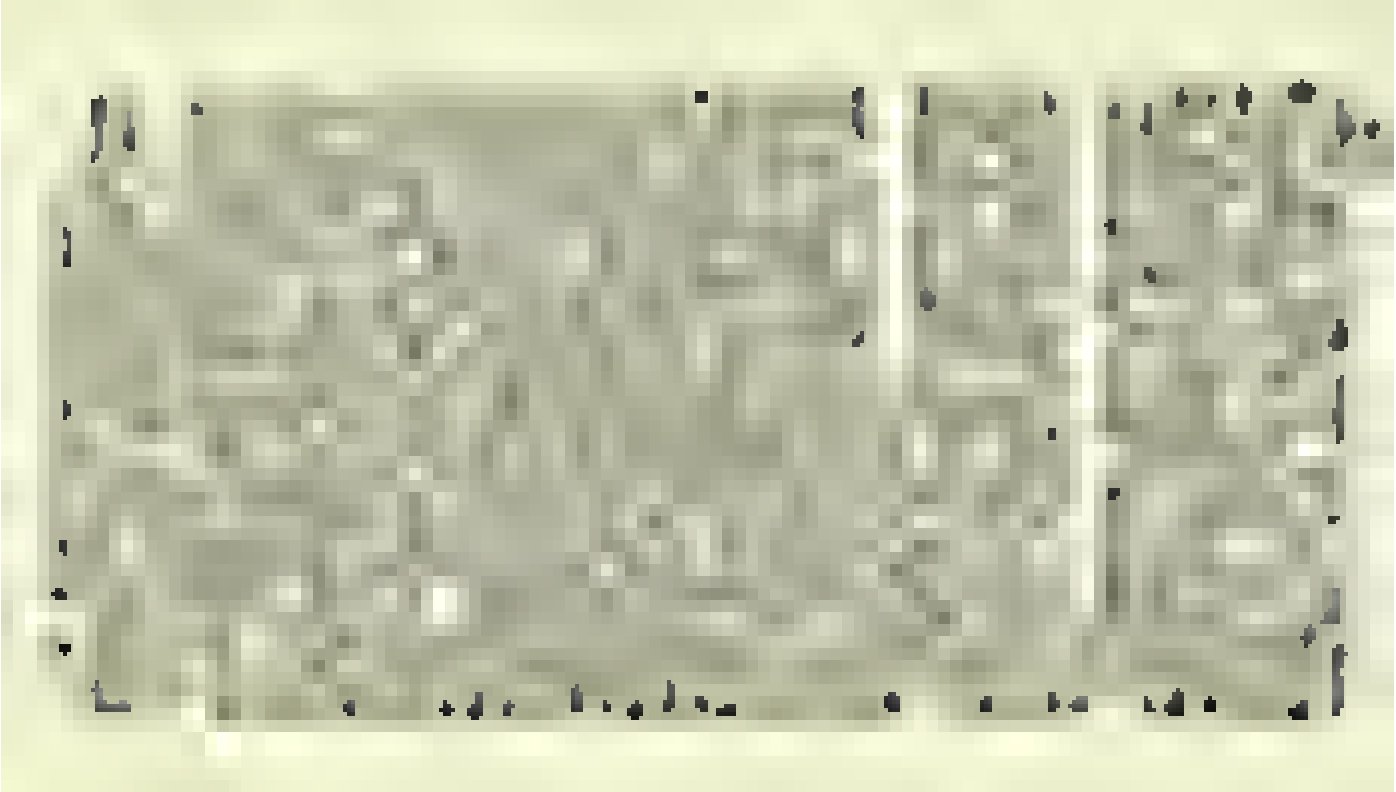


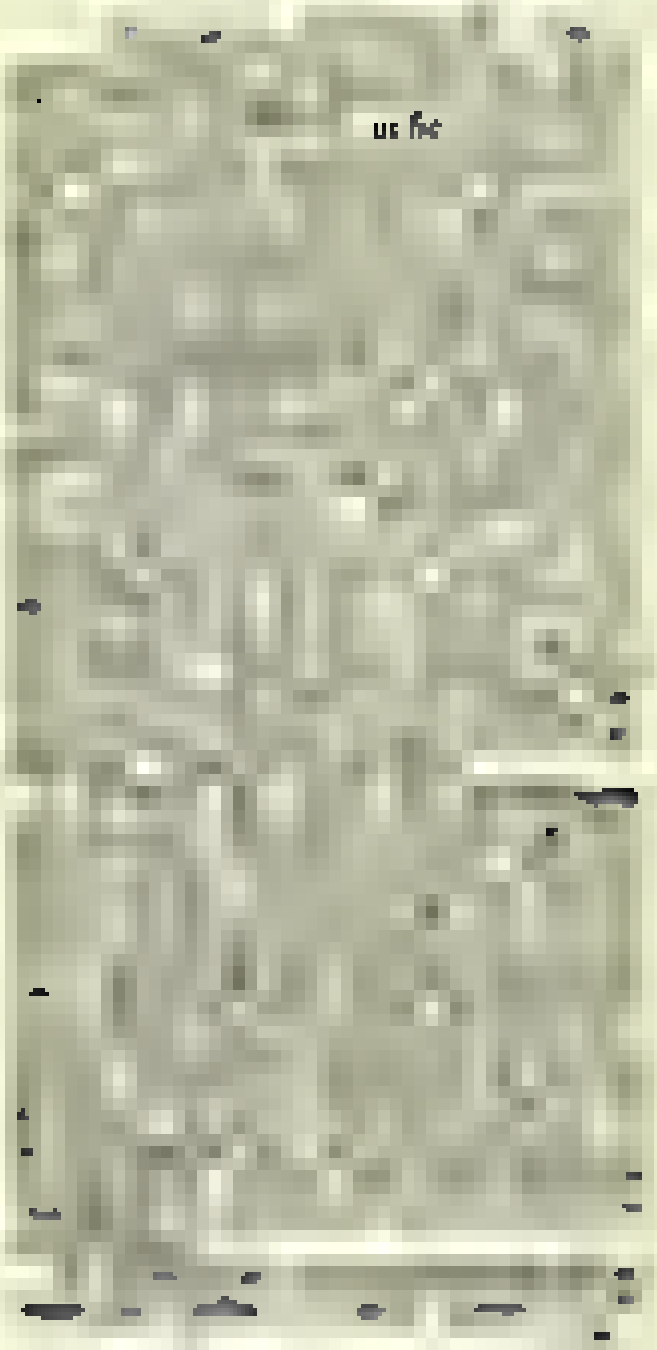


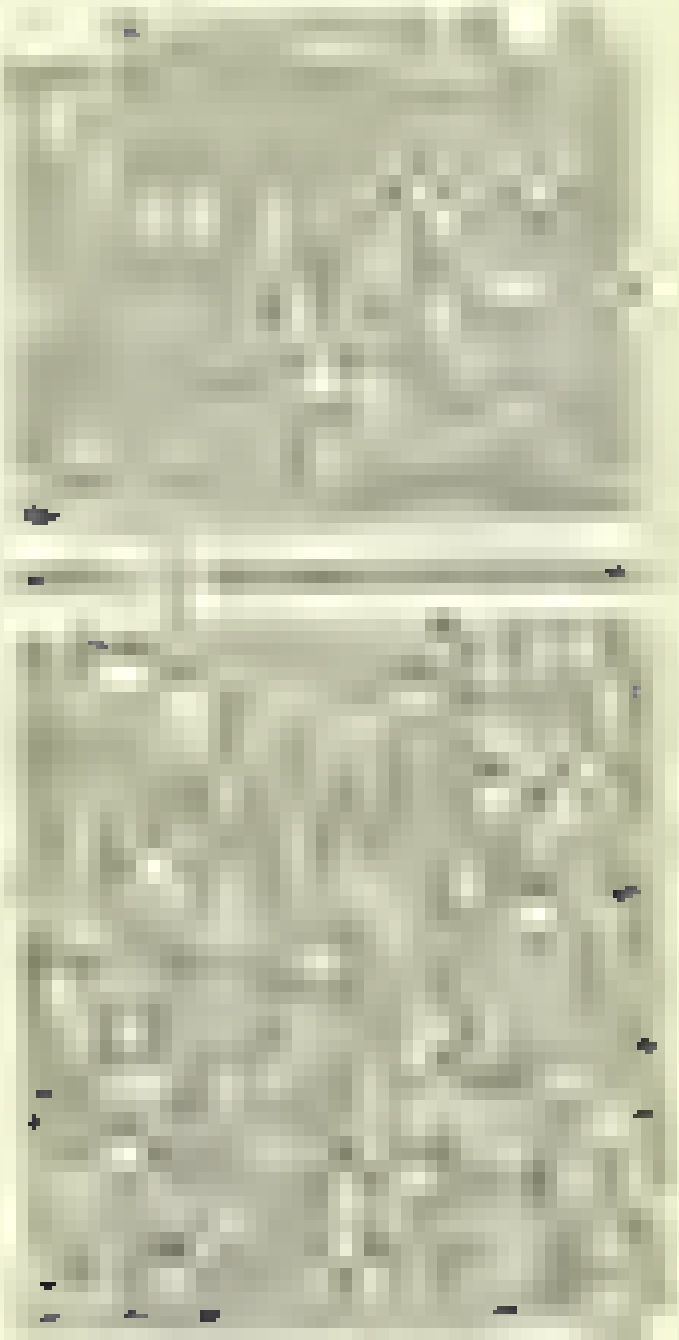
daughter in

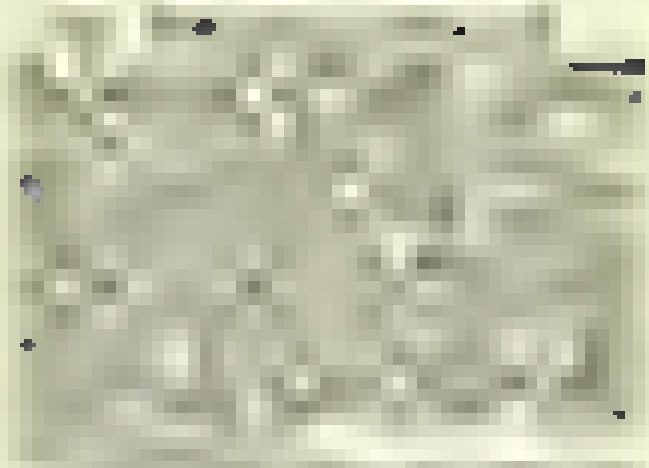


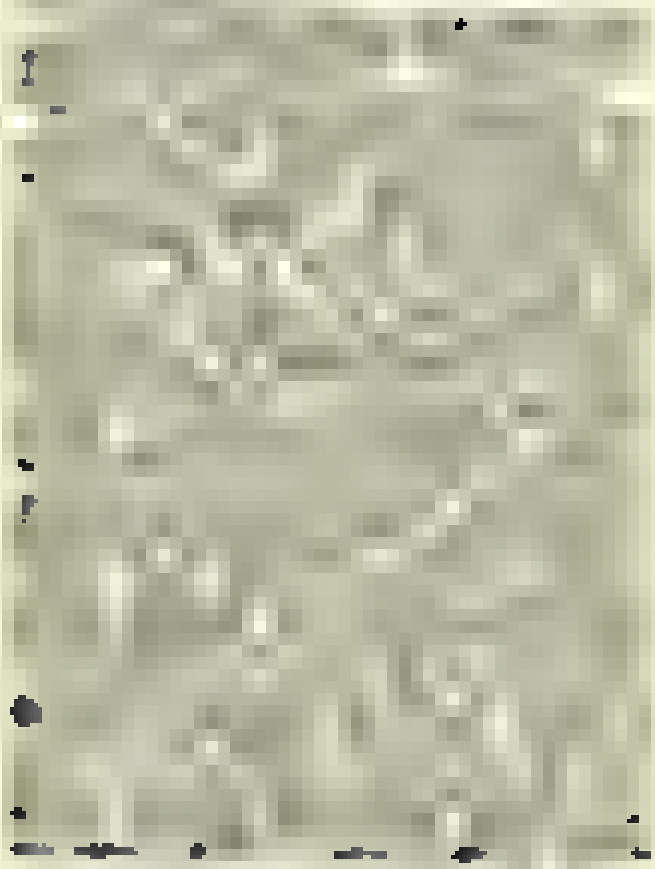












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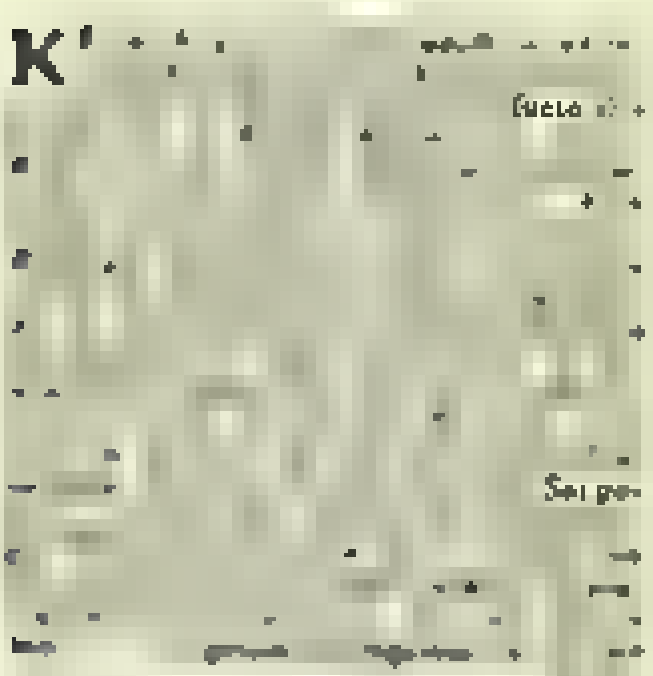
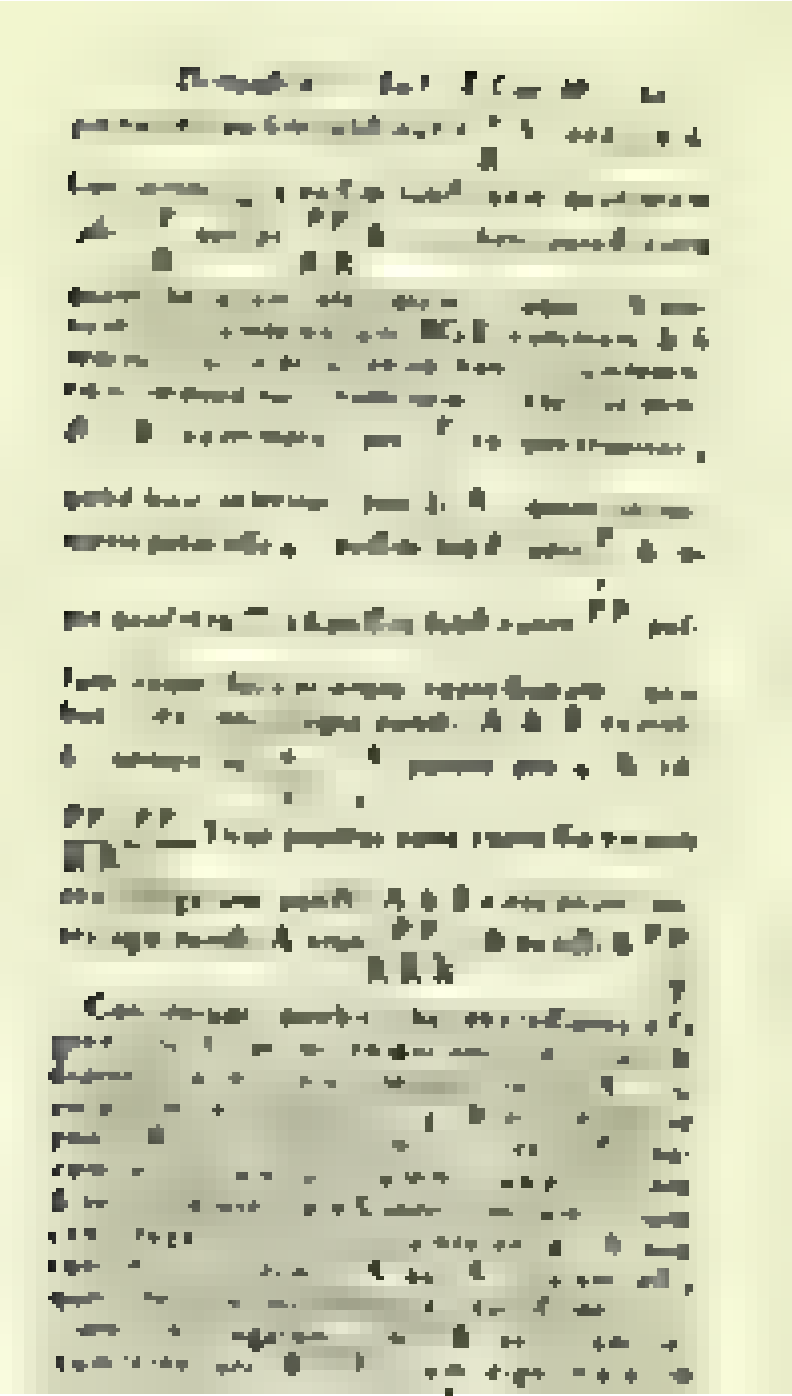
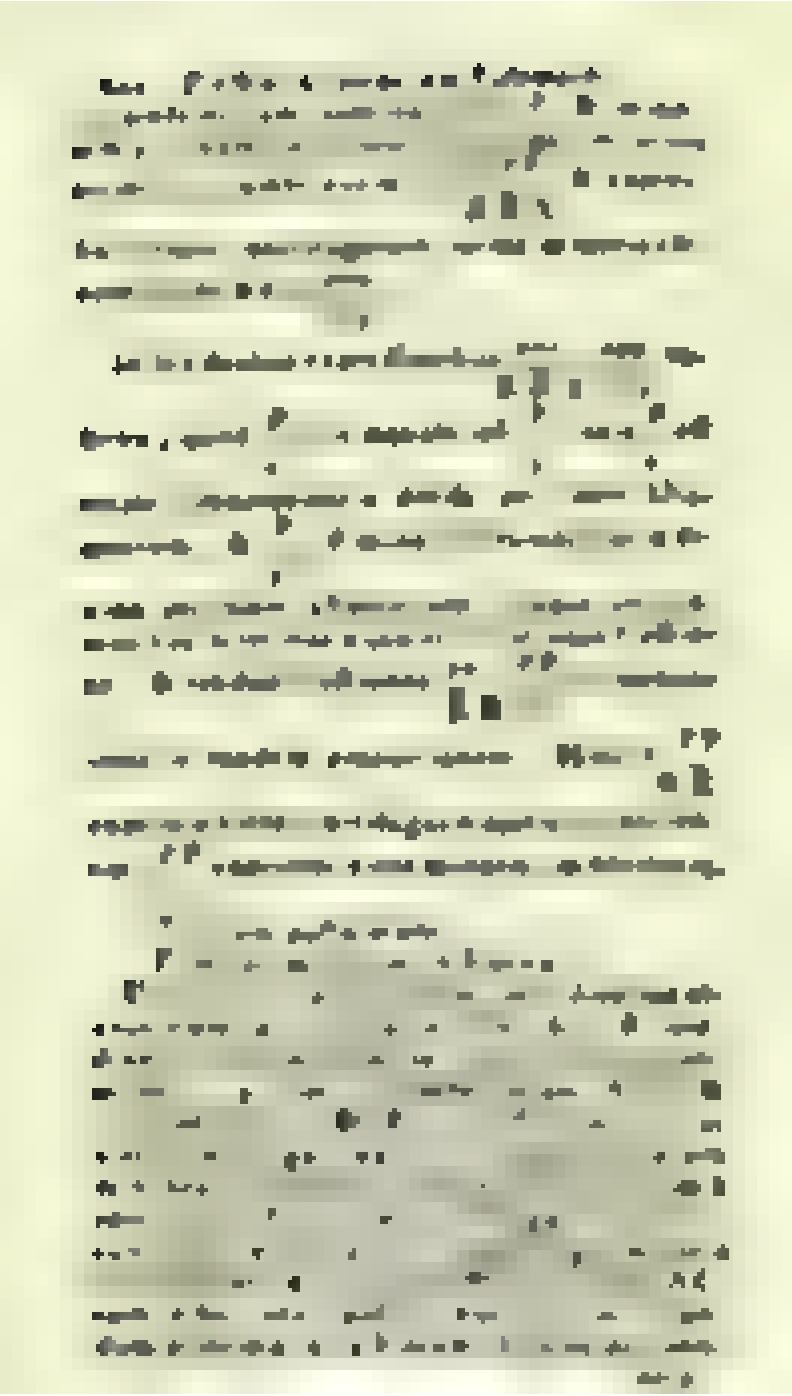
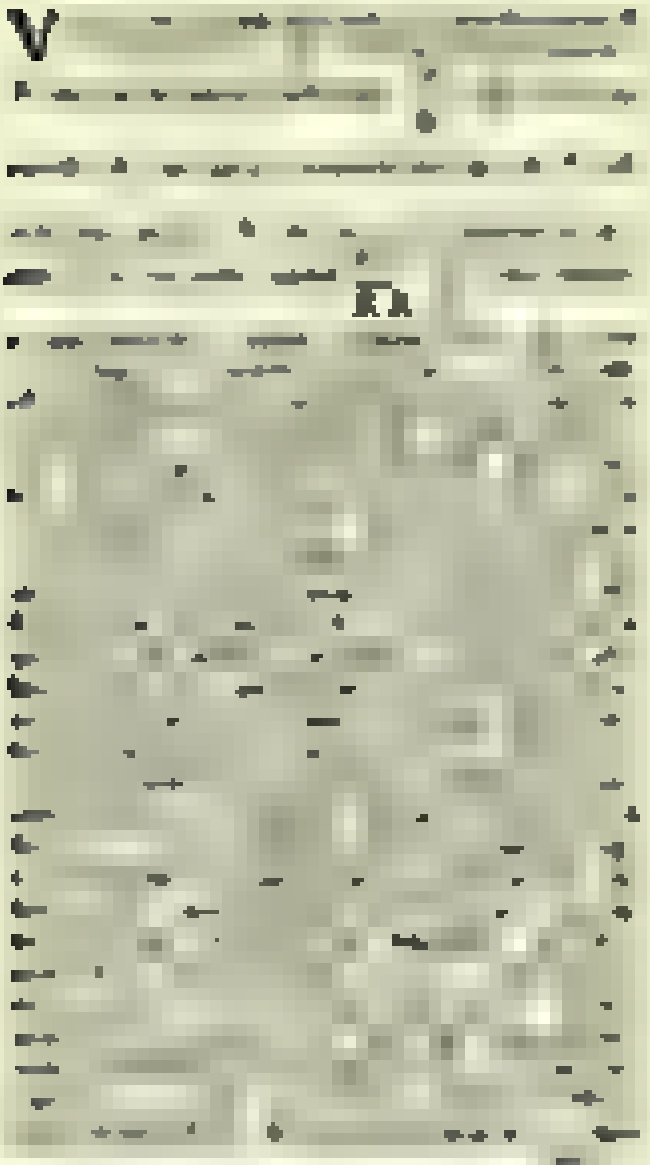
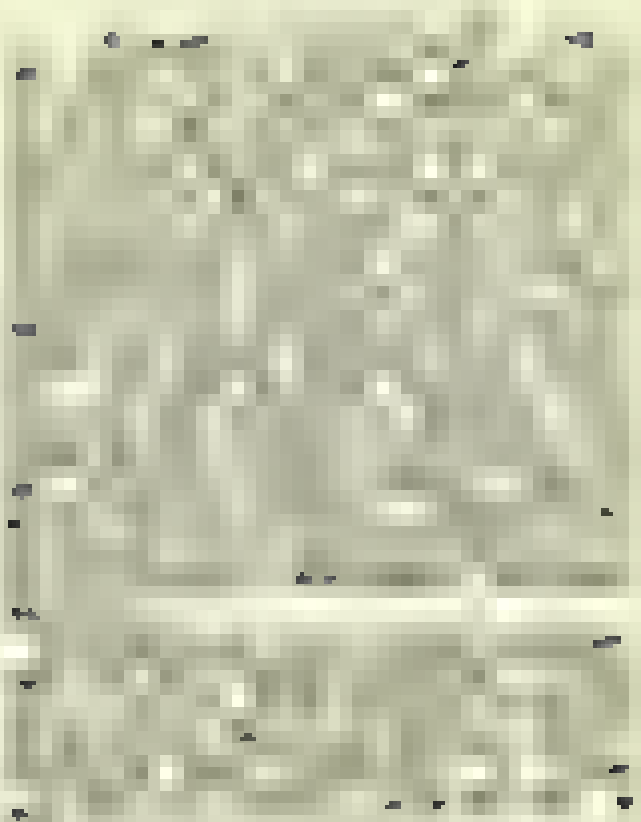


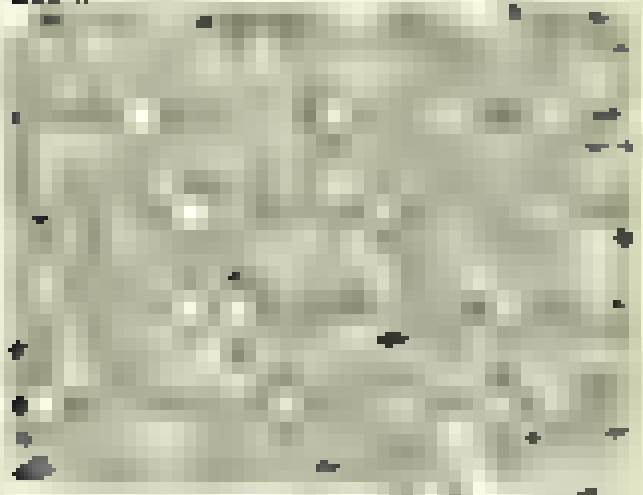








Geometria

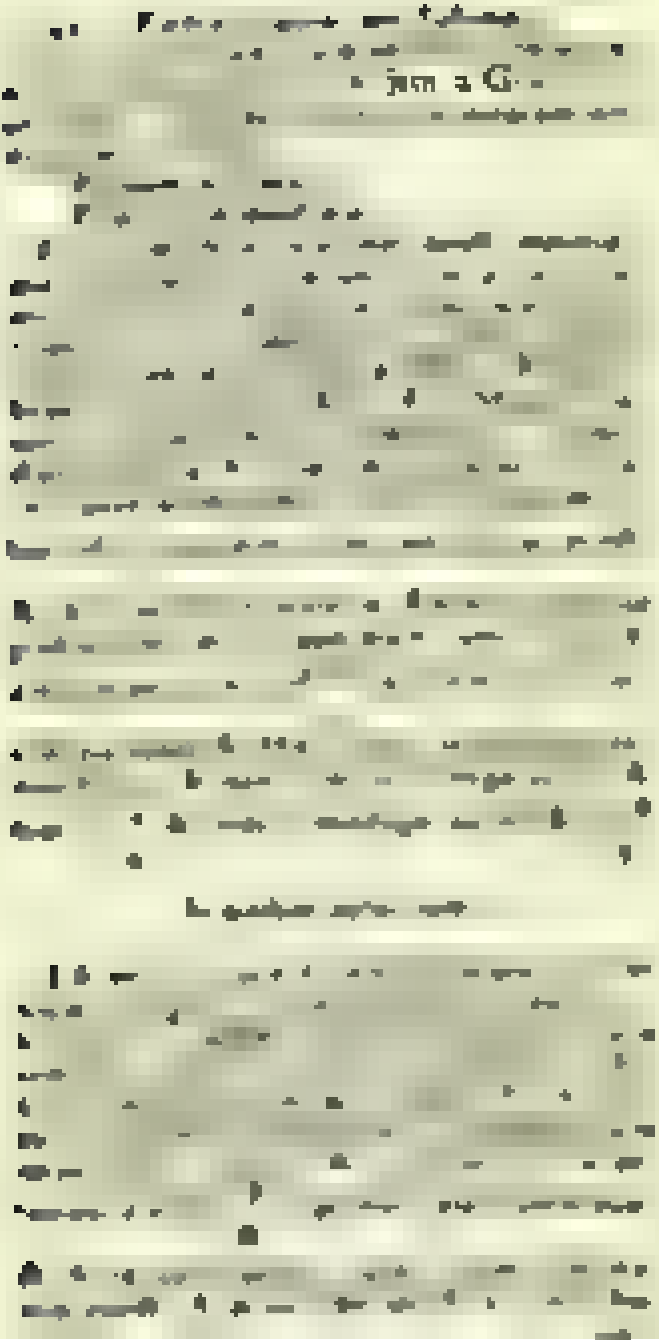


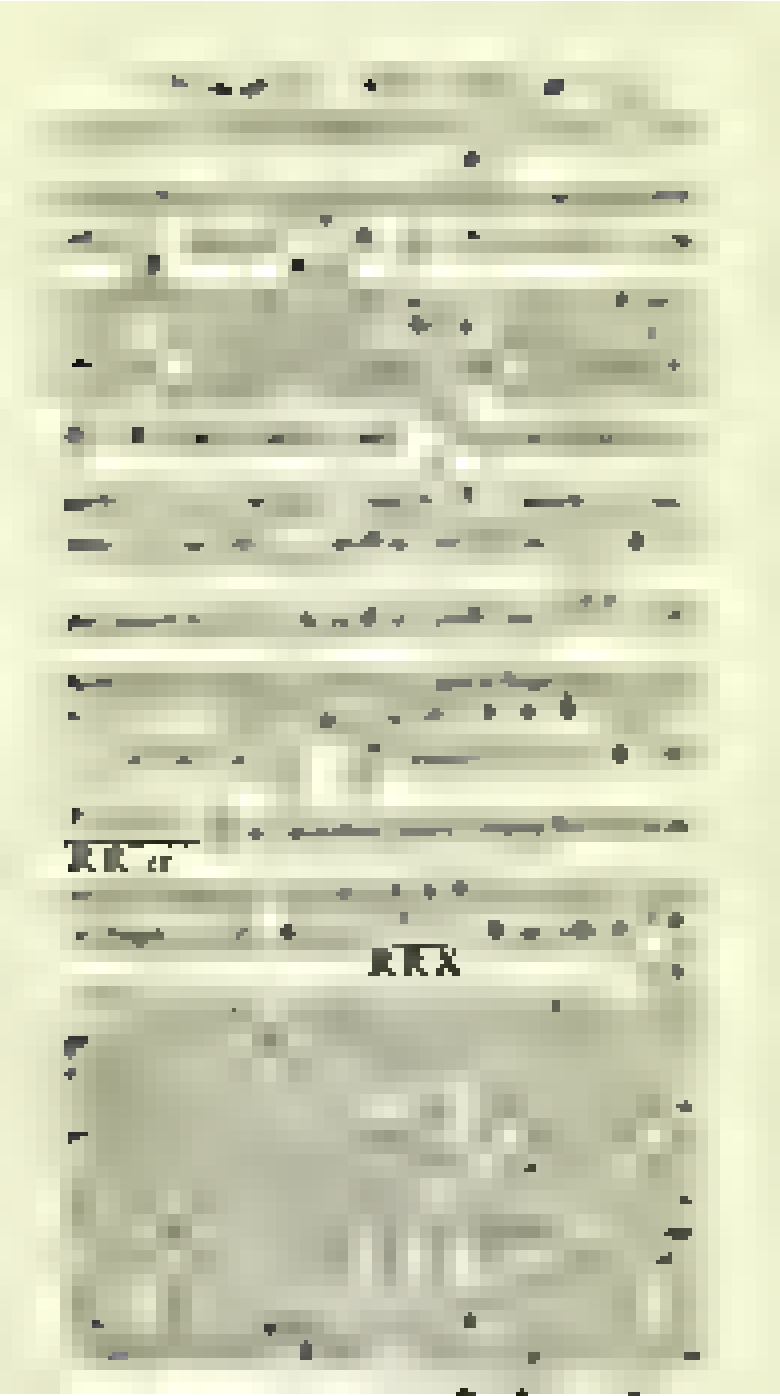
| | Cubos. | Cubos | Quad. | Quad. |
|---|---|---|---|---|
| ☾ & 1 ♄. | 2. | 37. | 429 | 1. |
| 1. ♃ & 3 ♄ | 4. | 611. | 2. | 29. |
| ☾ & 4 ♃ | 2. | 3. | 4. | 1. |
| ☿. & 5 ♄ | 7297000: | 1 | 4. | 3. |
| ☿ & 5. ♄. | 1384000: | 1. | 290. | 3. |
| ☾ & ☿. | 2 | 21970000. | 2. | 41. |
| ☾ & ♂ | 2. | 14080000000: | 4. | 2839. |

| a̹/ʒ= | Fagina Copernicana Tyfemaiit Diſtan. la a Centro | | | Cubos uiſtant. |
| --- | --- | --- | --- | --- |
| | Maxima | Media | Minima | |
| ☾ | 63 $\frac{56}{00}$ | 60 | 55 $\frac{9}{100}$ | 216 |
| ☉ | 34996 | 34377 | 33719 | 30 404000'000 |
| ♀ | 6 41 | 13350 | 10137 | 2792000 000'0 |
| ☿ | | 24889 | | 15'824 000'000 |
| ♂ | | 51316 | | 4: 808'000'0030 |
| ♃ | | 187754 | | 59 19 752000 000 |
| ♄ | | 316929 | | 34 651 536 000 000 0 |
| Fix. ♄ | | 320925 | | |
| Sat. ♃ | | | | |
| 1 | | 156 | | 3906 |
| 2 | | 248 | | 152530 |
| 3 | | 394 | | 612520 |
| 4 | | 699 | | 3415 310 |
| Sat. ♄ | | | | |
| 1 | | 35 | | 61700 |
| 2 | | 1 4 | | 790405 |
| 3 | | 337 | | 336 000 |
| 4 | | 362 | | 474 800 |
| 5 | | 1085 | | 12771890 |

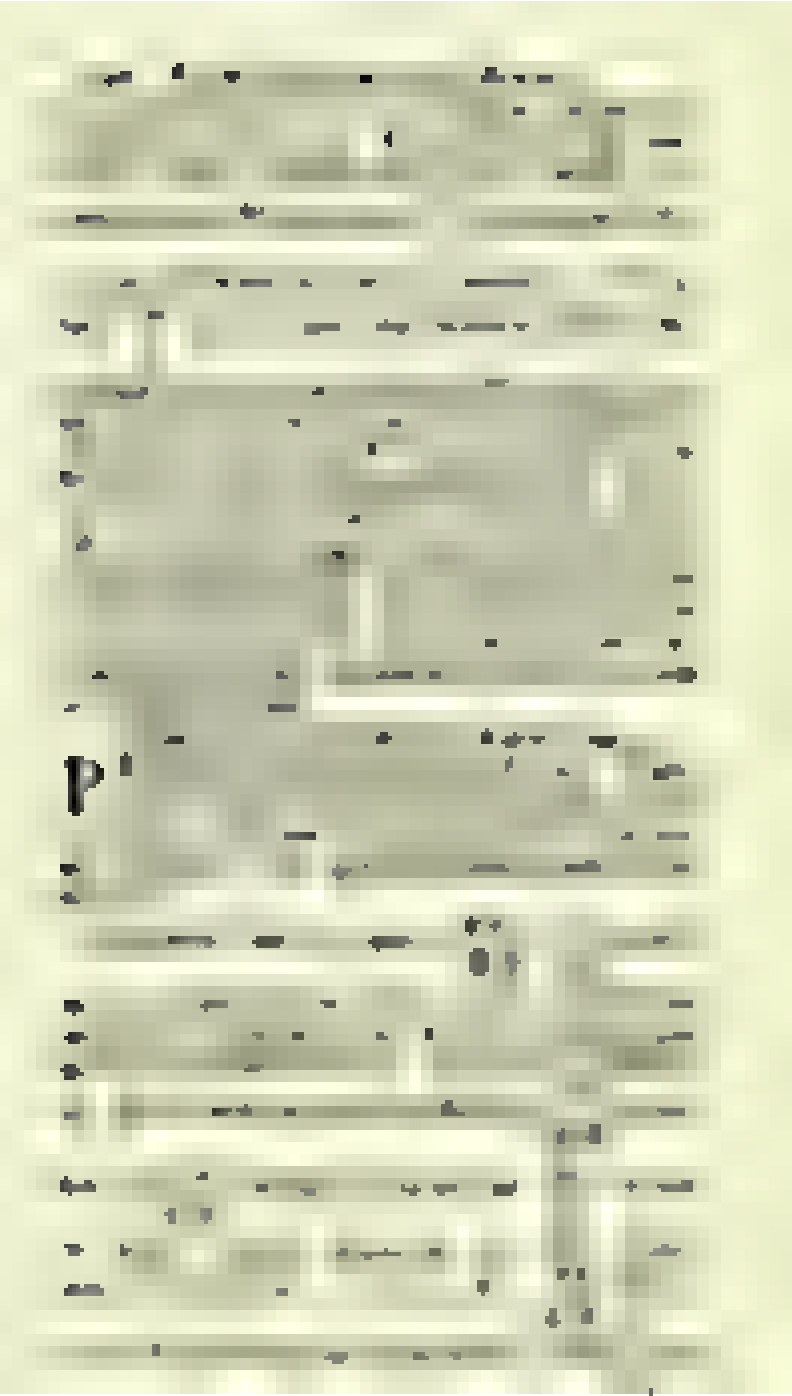
Tempus revolutionis

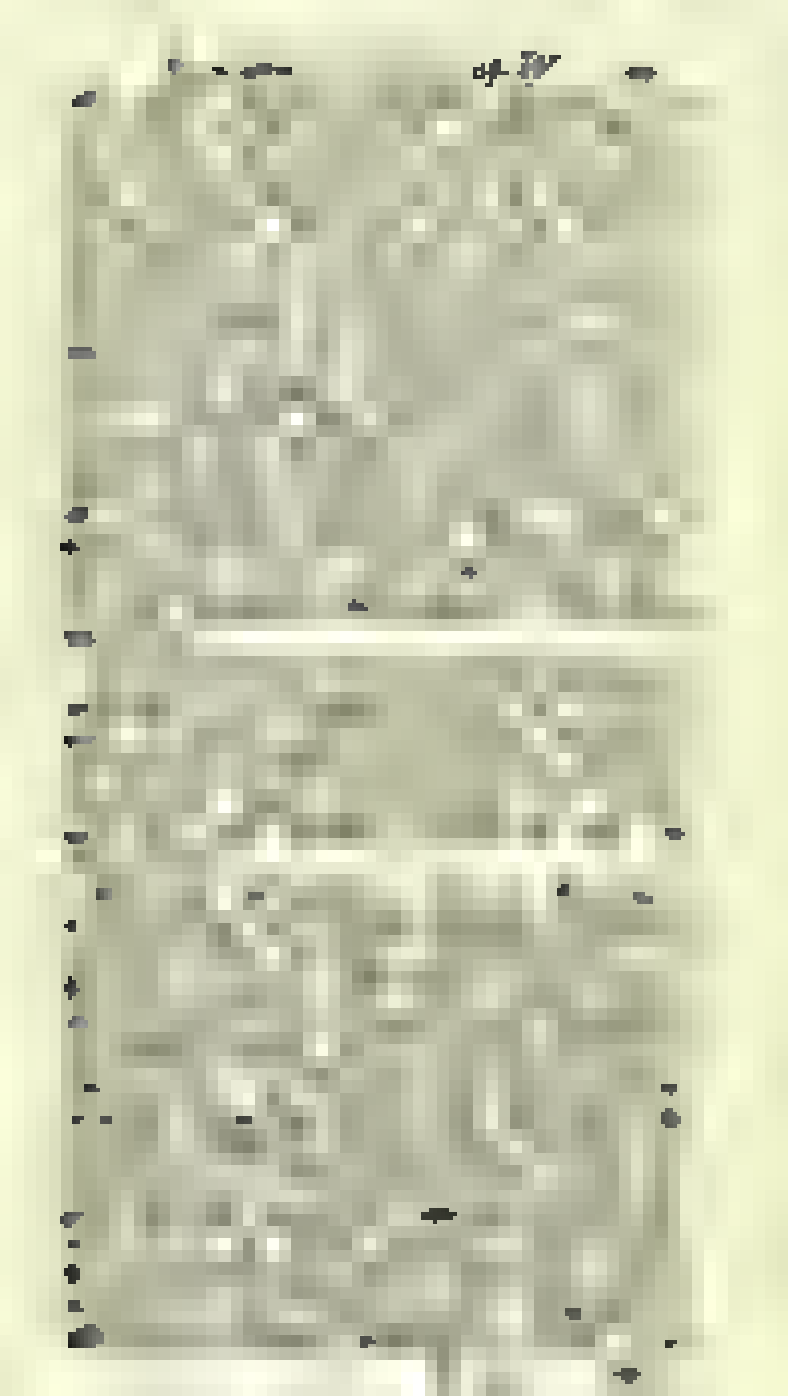
| An. | Dies | Hora | Horæ | Quadratum temporis | Cubus | Quadrat. |
|---|---|---|---|---|---|---|
| | 26.7 | | 655 | 440915 | | |
| | 363 | 6 | 8766 | 76842756 | 19657000 | 0[illegible] |
| | 8[illegible].12 | | 2 | 4456321 | | [illegible] |
| | 224.17 | | 5393 | 29[illegible]4140 | | [illegible] |
| | 32[illegible] | 13 | 6247 | 263965000 | 43 | 26[illegible] |
| | [illegible] | | 104030 | 0[illegible]140900 | 5634 | 0811 |
| | 19 [illegible] | | 260788 | 680 0[illegible]80946 | 72669 | 680 [illegible] |
| | | | | | | |
| | | | | | | |
| | [illegible] | | 4[illegible] | [illegible]64 | 3 | |
| | 9 | | 85 | 7[illegible]25 | 5 | 7 |
| | 7[illegible] | 3 | 131 | 2024 | 6[illegible] | 29 |
| | 16 18 | | 40[illegible] | 161604 | 34 | [illegible] |
| | | | | | | |
| | [illegible] | | 45 | [illegible]0 5 | | [illegible] |
| | 2[illegible] | | 65 | 4[illegible] | | [illegible] |
| | 4[illegible] | | 109 | [illegible] 68 | 3 | [illegible] |
| | 15 22 | | 381 | 745924 | 47 | 46 |
| | 79[illegible] 7 | | 5393 | 36 38[illegible] | 1377 | 16[illegible] |





L 1 qua





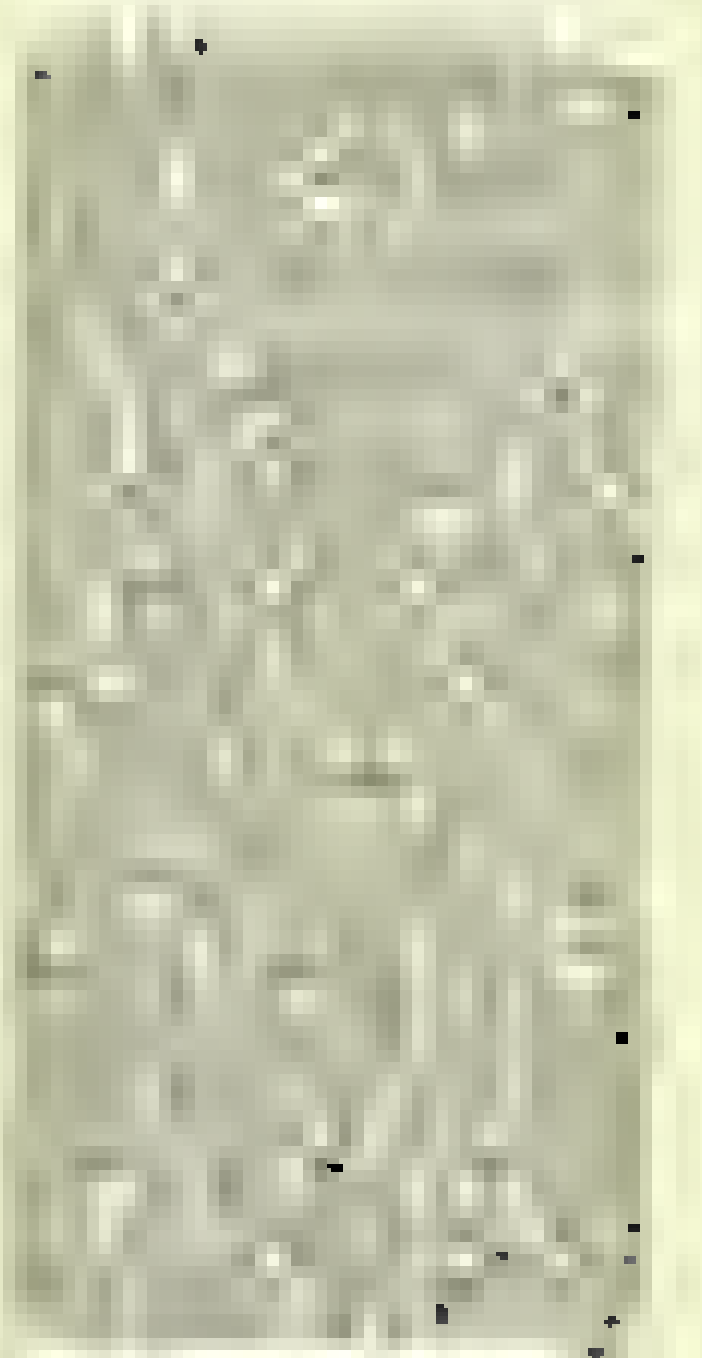
| | Cubus | Cubus | Quad. | Quad. |
|---|---|---|---|---|
| ☾ & 1 ♄. | 2. | 37. 1 | 419 | 2. |
| 1. ♃ & 3 ♄ | 6. 1 | 618. 2 | 2. | 3 |
| ☾ & 4 ♃ | 1. | 3. | 4. | |
| ☿. & 5 ♄ | 2197000. | 1. | 4. | 3. |
| ☿ & 5 ♄. | 1384000 | 1 | 190. | 3. |
| ☾ & ☿. | 2. | 3197000. 1 | 4 | 4. |
| ☾ & ♂ | 2. | 1498080000. 5 | 4. | 2879. |

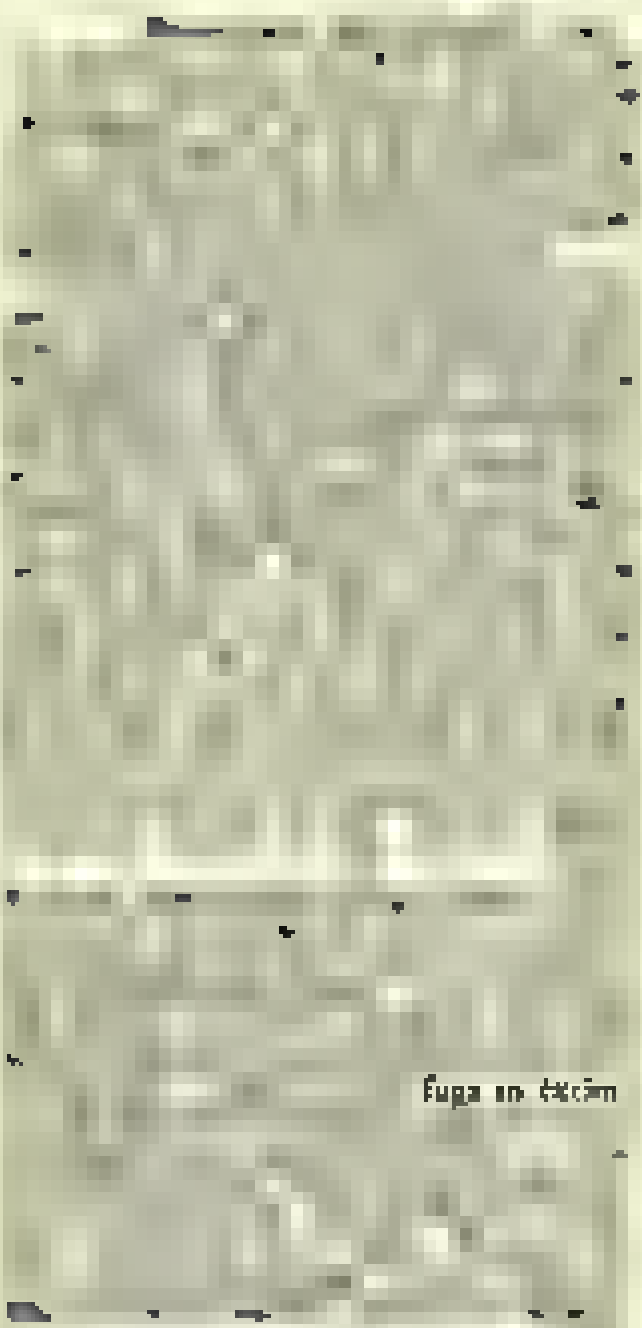
1. 4. dista-

| | Distantia a Centro | | | Cubus a Distantia |
|---|---|---|---|---|
| | Maxima | Media | Minima | |
| ☾ | [illegible] | 60 | [illegible] | [illegible] |
| ☉ | 34996 | 34377 | [illegible] | 39204000000 |
| ☿ | [illegible] | 17340 | 10537 | 2107000000 |
| ♀ | | 22889 | | 12824000000 |
| ♂ | | 57316 | | 140608000000 |
| ♃ | | 87254 | | 59[illegible]000000 |
| ♄ | | 326429 | | 34665536000000 |
| [illegible] | | 326925 | | |
| ♃ | | | | |
| [illegible] | | 156 | | 17900 |
| [illegible] | | 248 | | 525[illegible] |
| [illegible] | | 394 | | 61752[illegible] |
| [illegible] | | 699 | | 34[illegible]3200 |
| ♄ | | | | |
| [illegible] | | 88 | | 61[illegible]00 |
| [illegible] | | 152 | | 20400 |
| [illegible] | | 157 | | 386900 |
| | | 352 | | 674[illegible]00 |
| | | 1085 | | 127728900 |

Demonstratio Lib. I. Cap. IV

| Tempus volutionis An. Dies Hore Hore | Quadratum temporis | Cubus | Quadrat. |
|---|---|---|---|
| 267 = 653 | 42903 | | 1 |
| 365 6 = 8766 | 26842756 | 10852000 | 192 |
| 89.73 = 2 | 4458 [illegible] | 1 | 4 |
| 129.17 5393 | 29284449 | | 29 |
| 348.13 1624 | 267964009 | 145 | 26 |
| 1 317 4 1640[illegible] | 10811240900 | 5810 | 10822 |
| 29 174.4 260788 | 680 0386944 | 14665 | 68010 |
| | | | |
| | | | |
| 1.18 = 41 | 1764 | 3 | 1 |
| 7.3 85 | 7225 | 15 | 7 |
| 7.3 = 171 | 1914 | 6 | 19 |
| 6.8 = 401 | 16 604 | 34 | 6 |
| | | | |
| 1 11 = 45 | 1025 | | 2 |
| 2.17 65 | 4125 | | 4 |
| 4.73 = 109 | 1 88 | 7 | 1 |
| 15 22 = 381 | 145924 | 47 | 116 |
| 79 7 = 5393 | 36 3801 | 1277 | 16 3 |

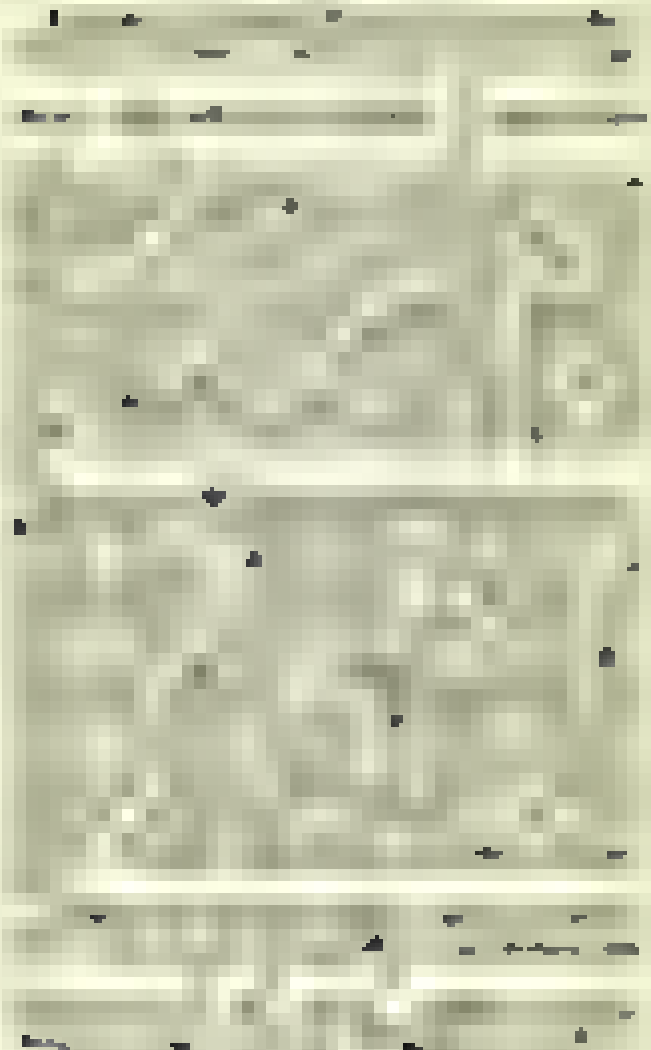


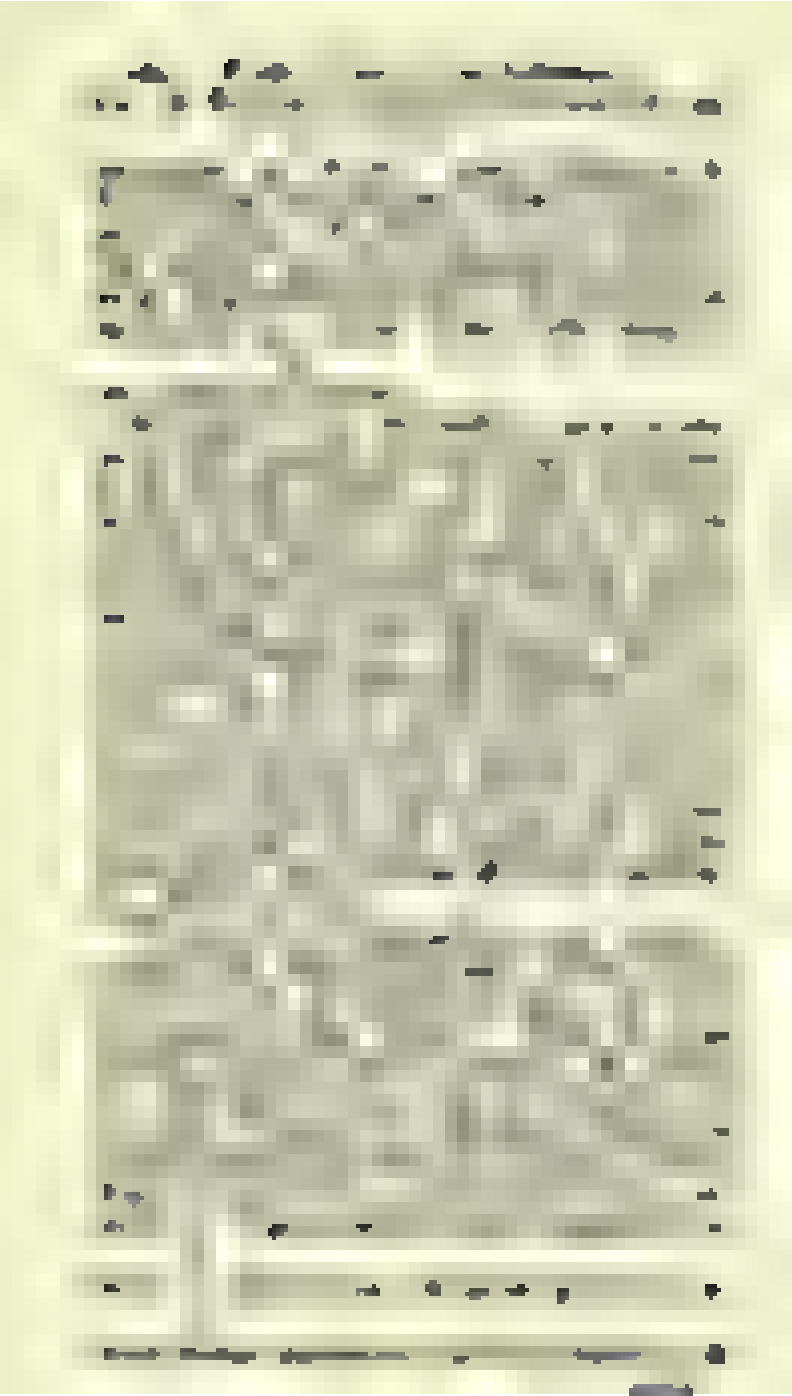

fuga en éxtasis

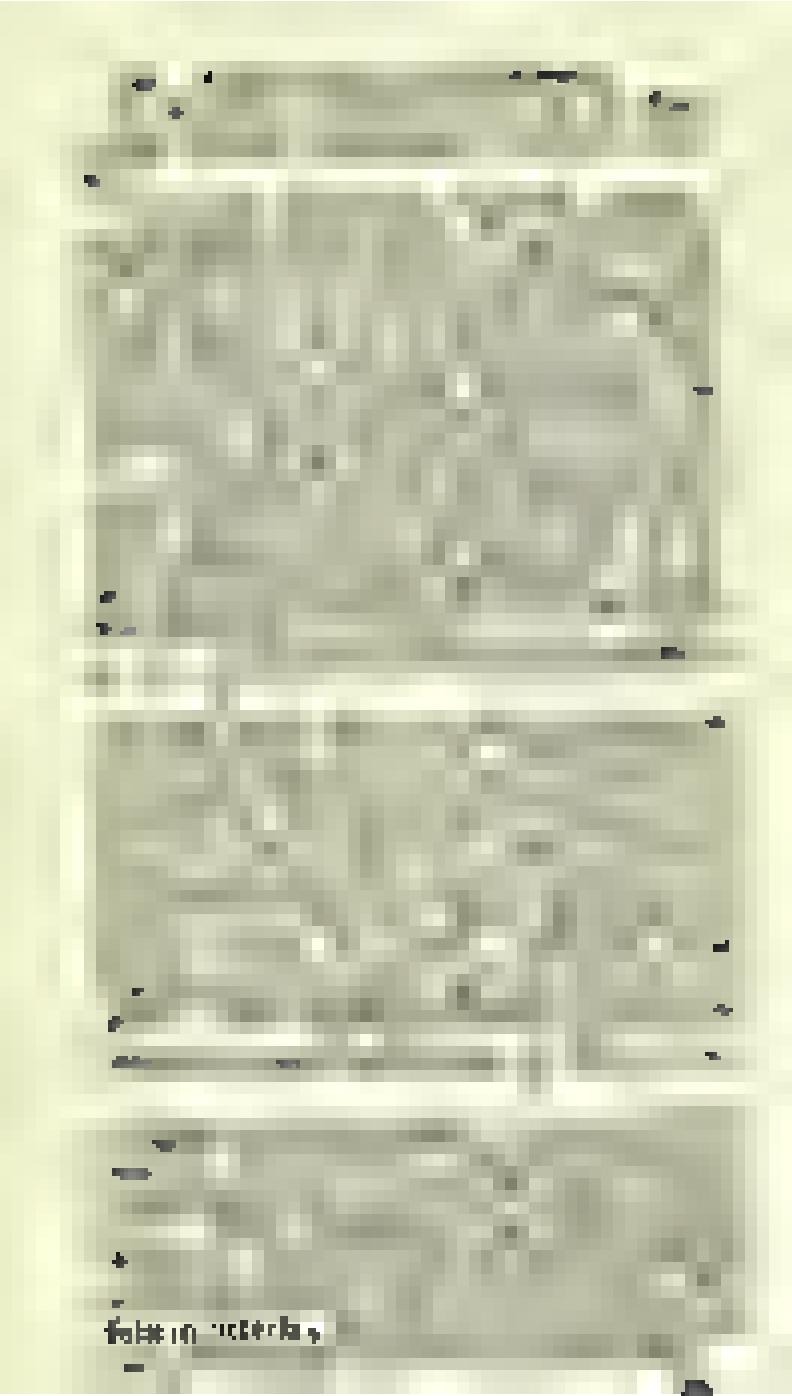
blue theatre

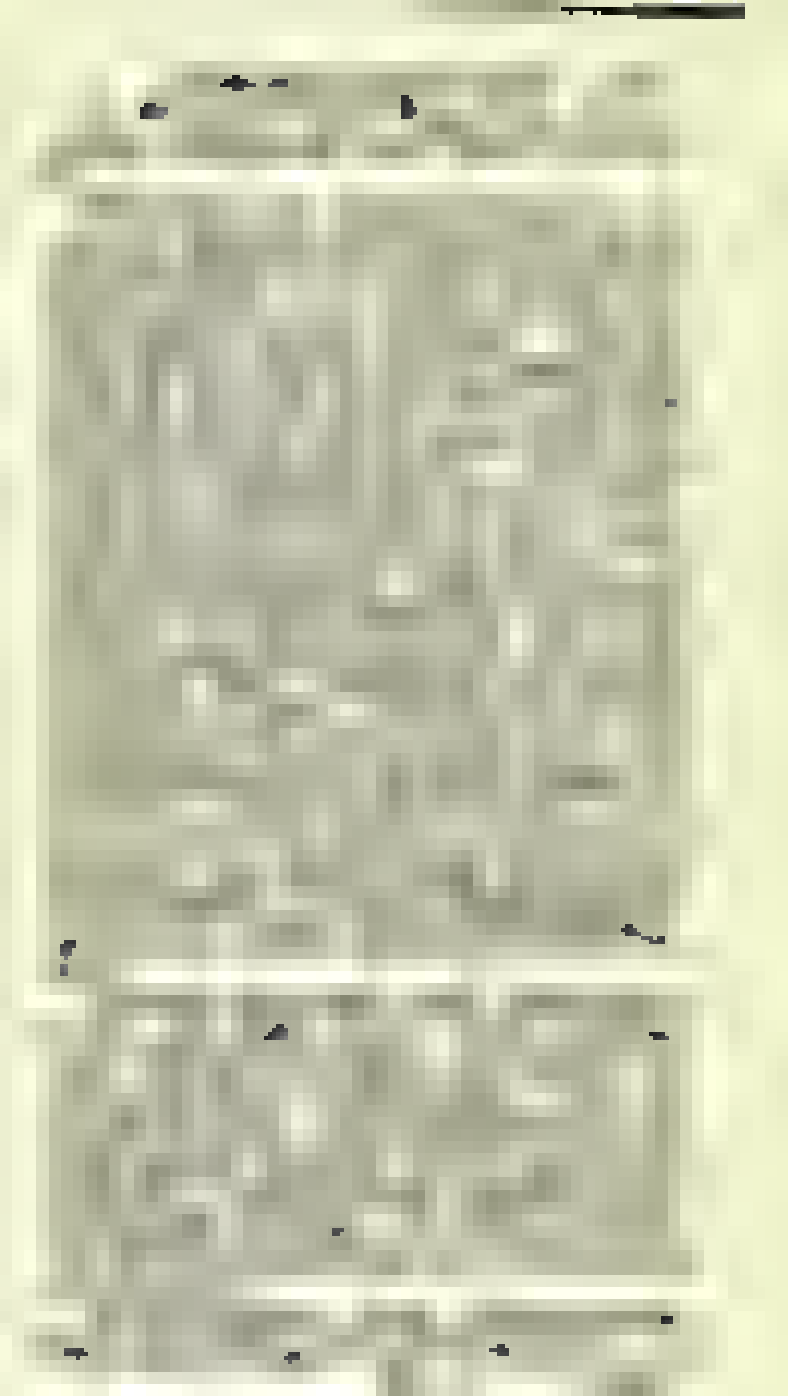
## C A P. V

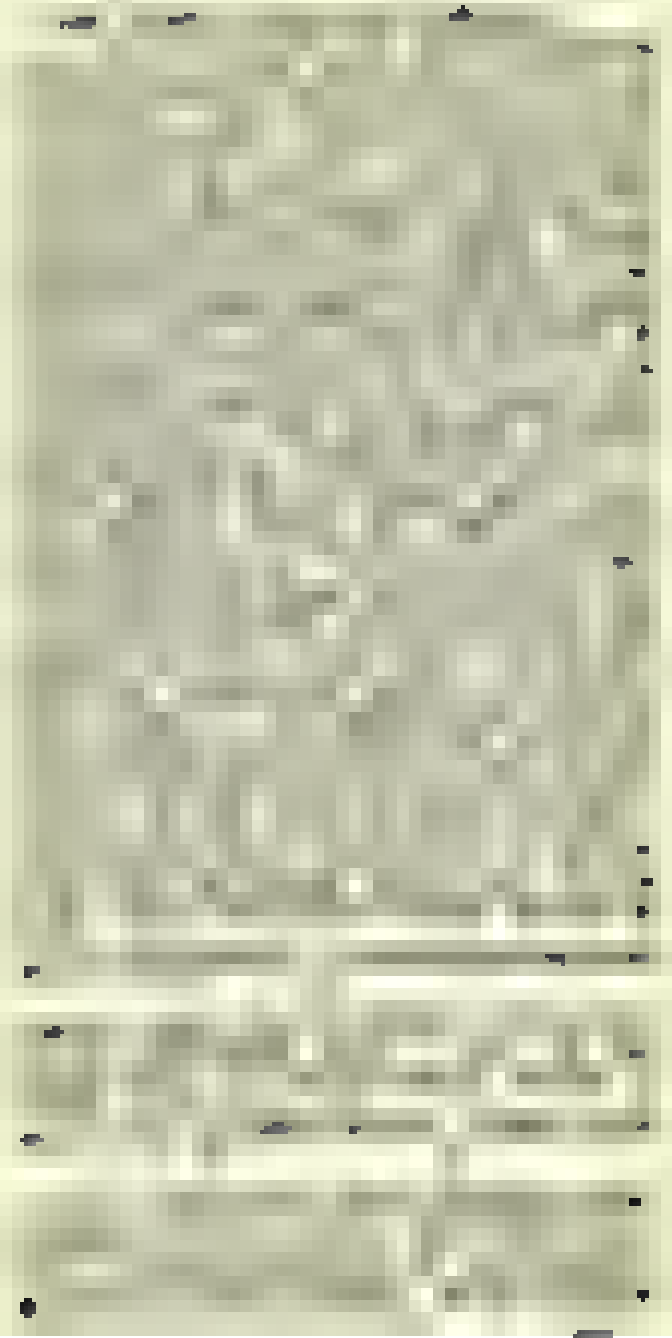
Section 2

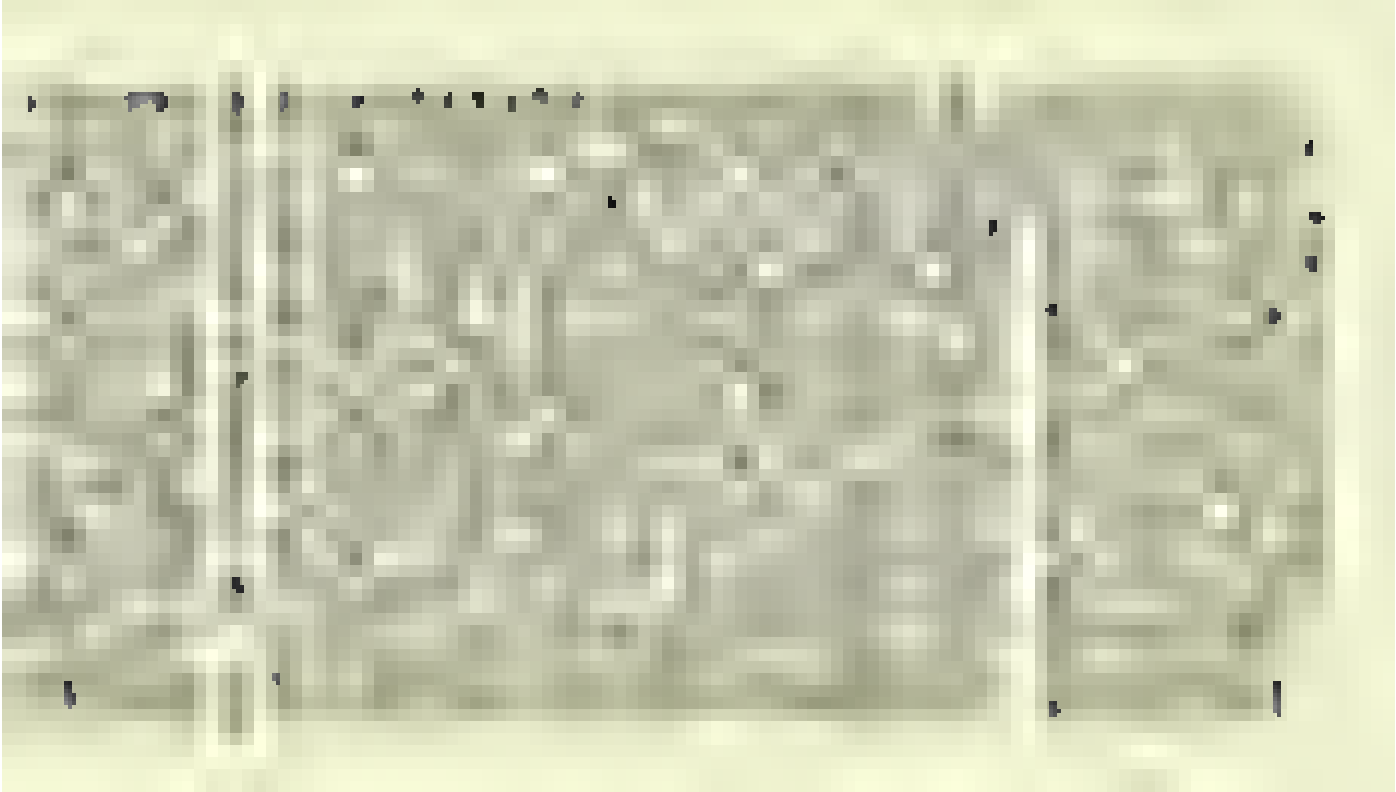


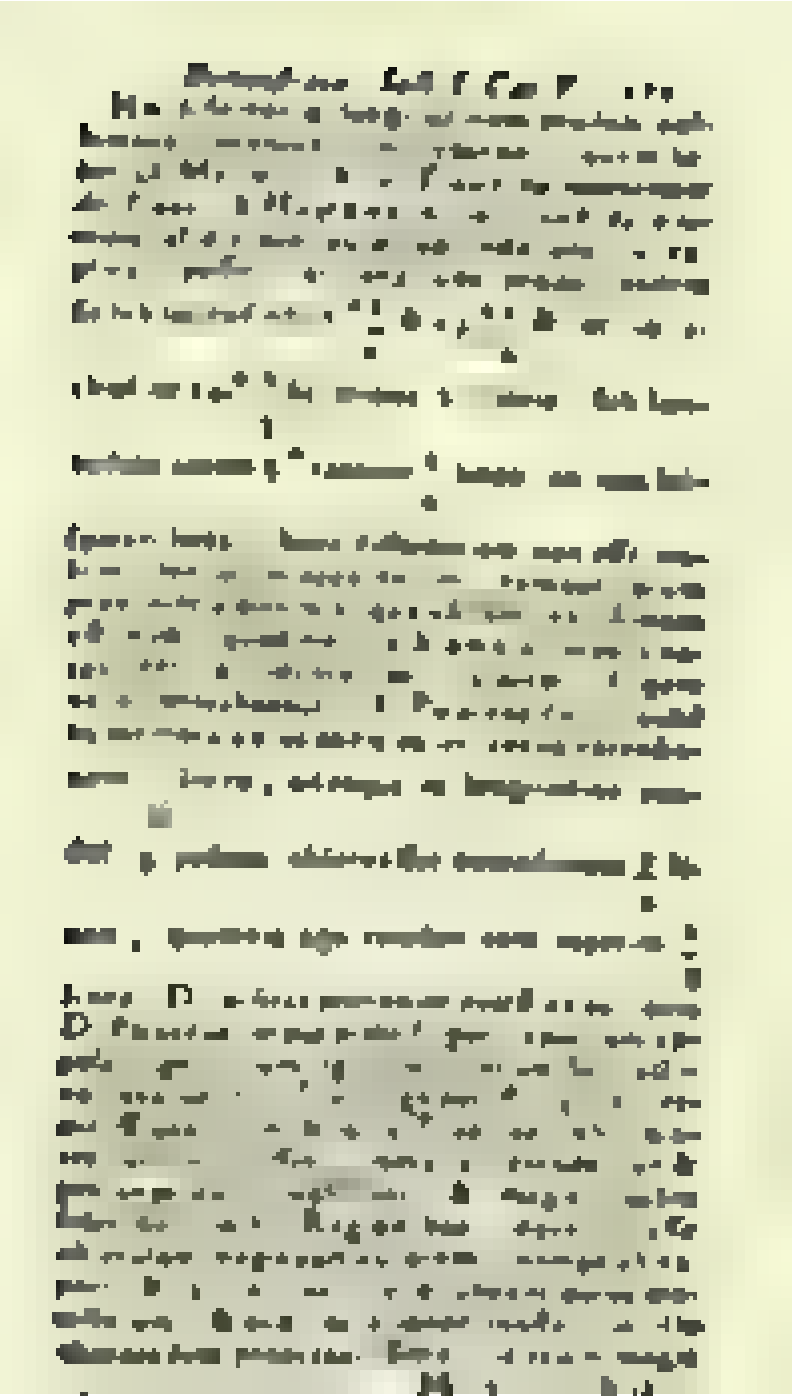


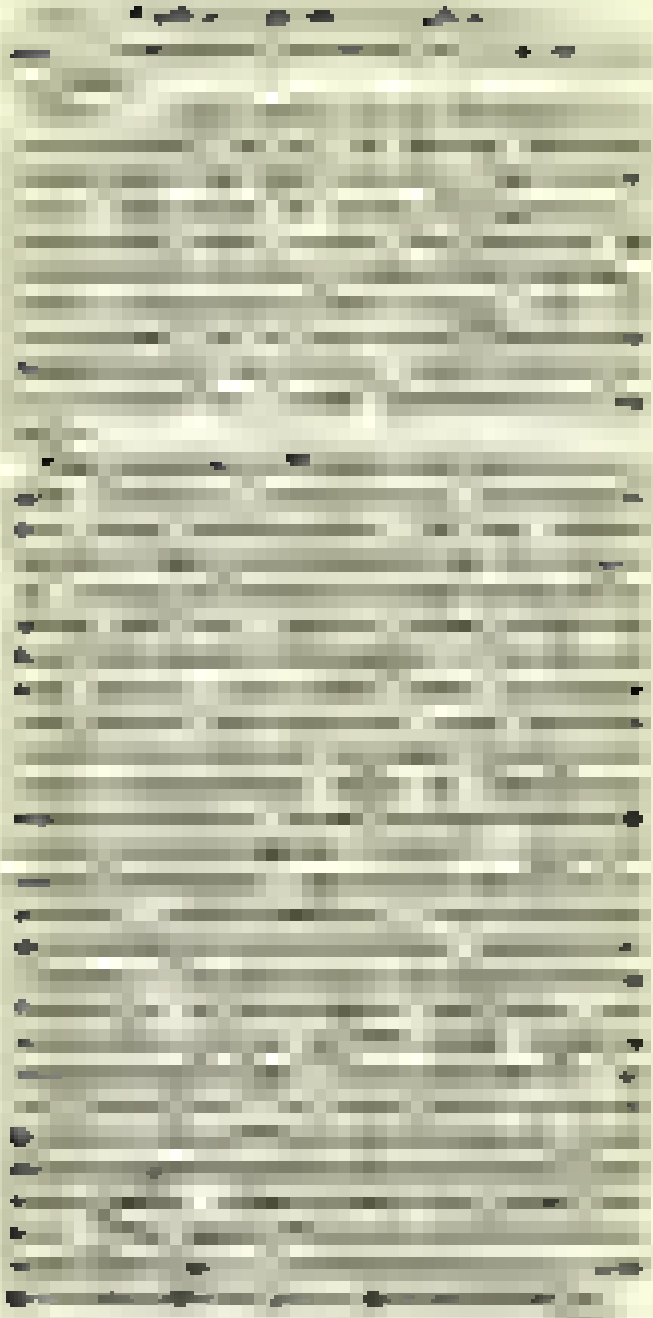












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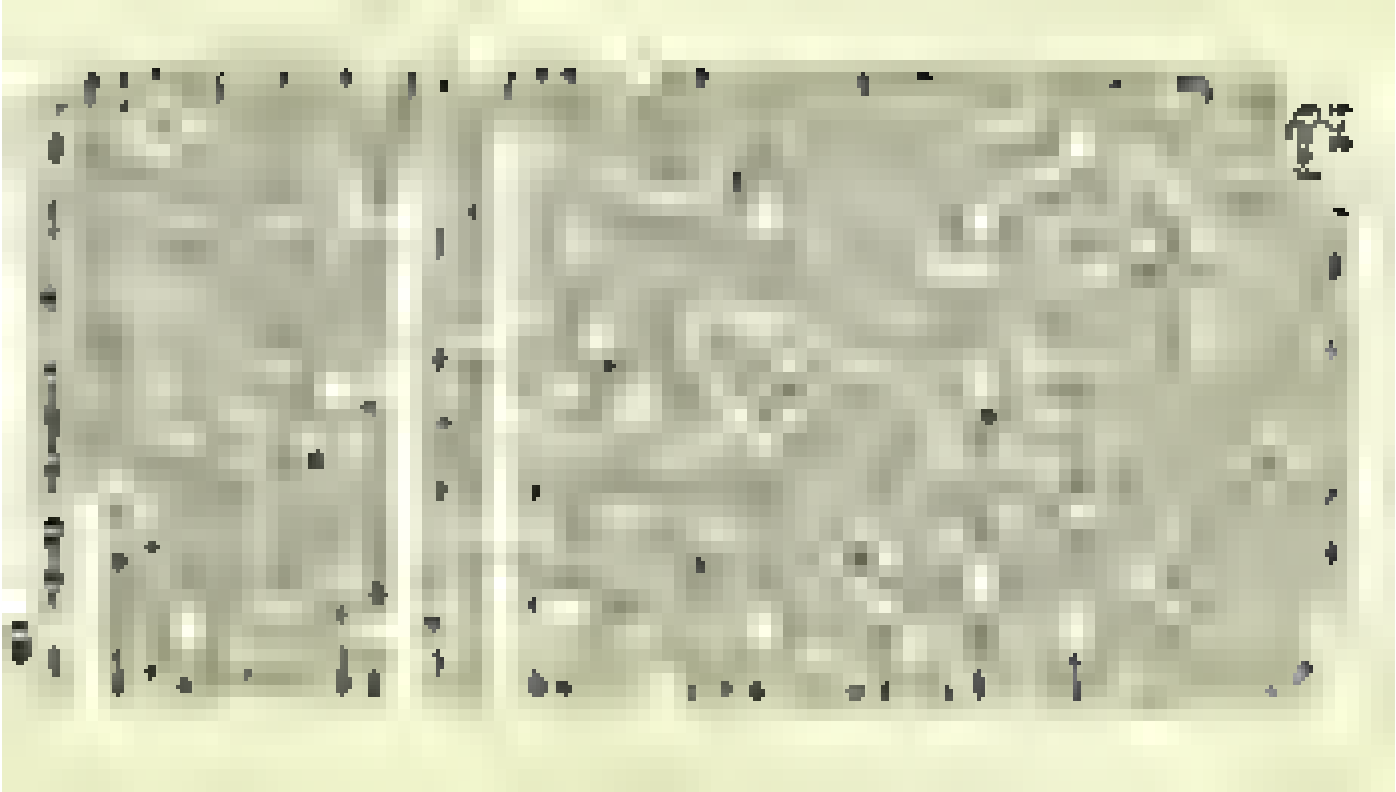
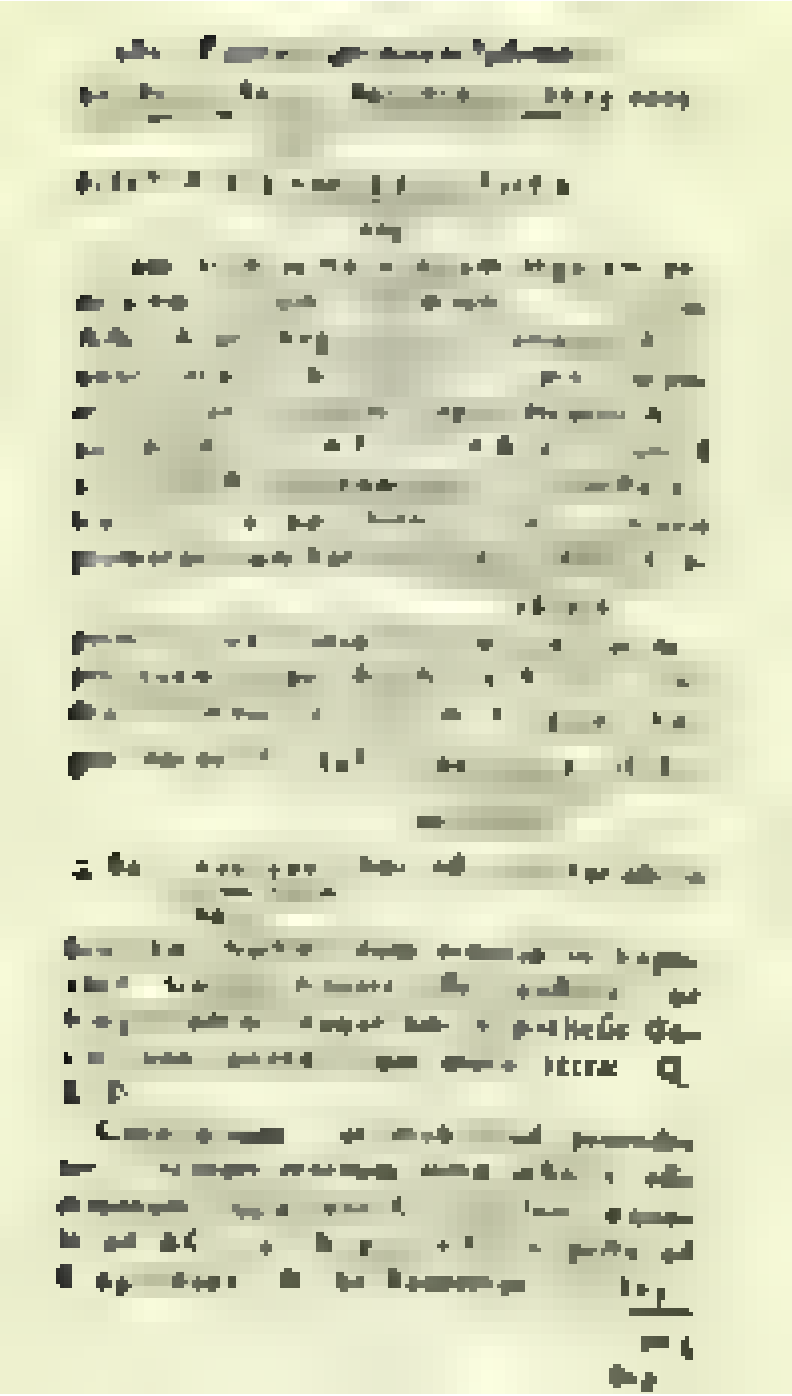
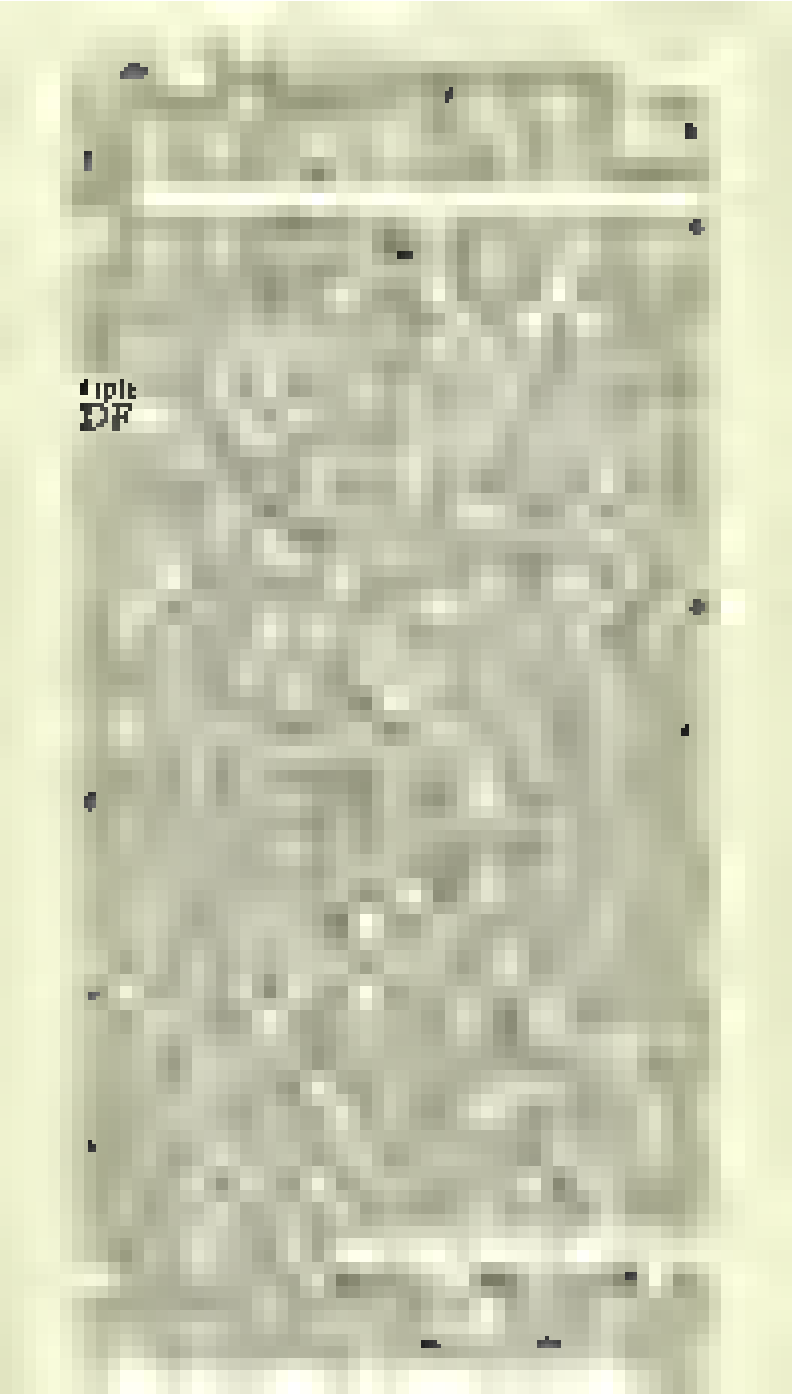
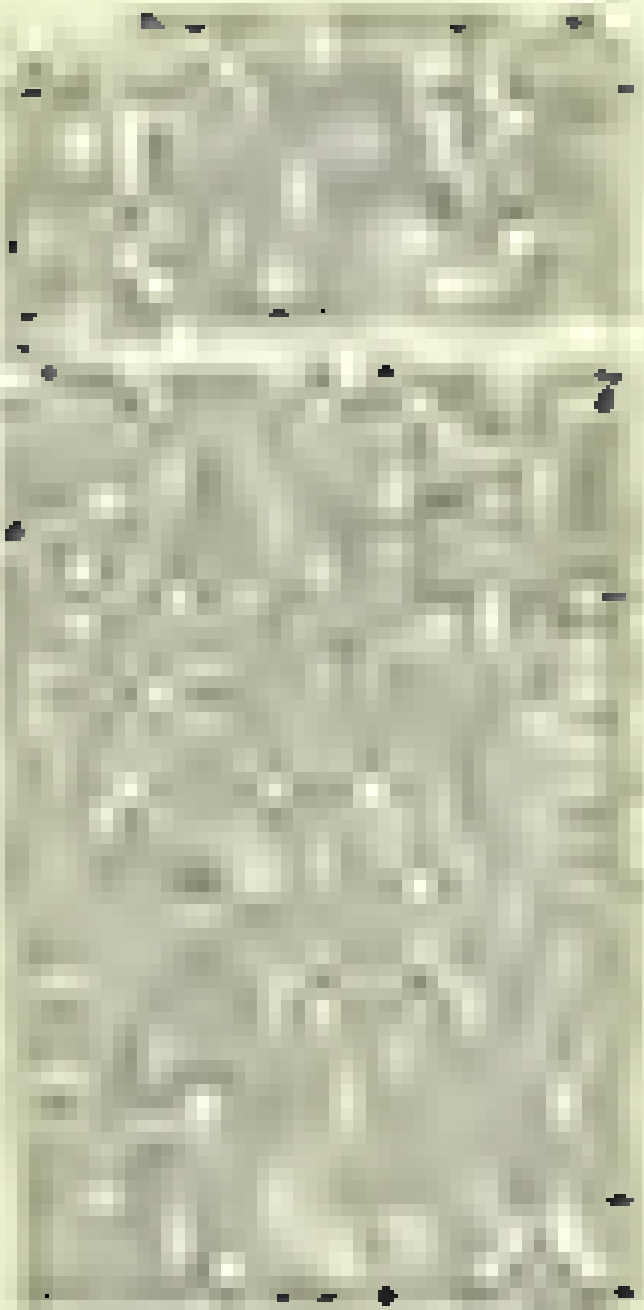
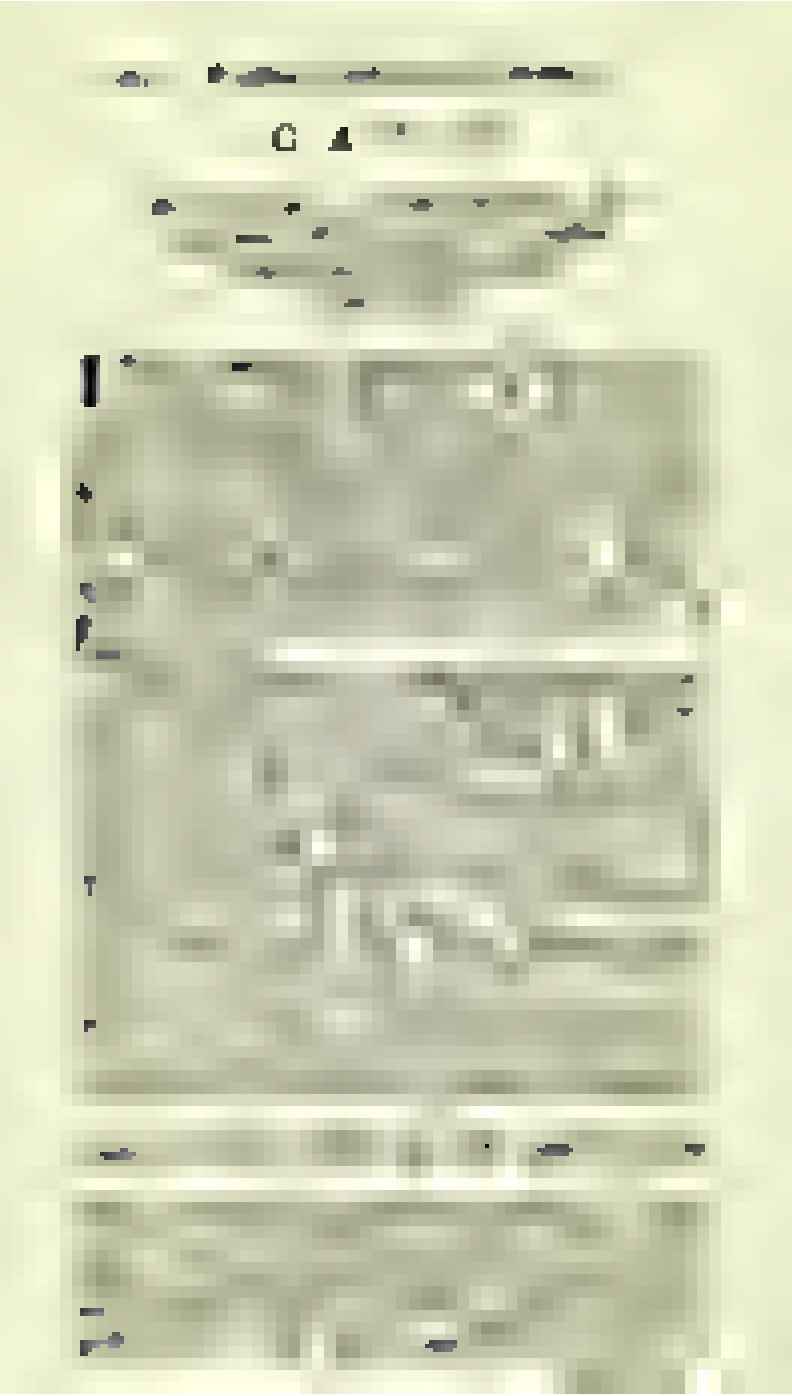
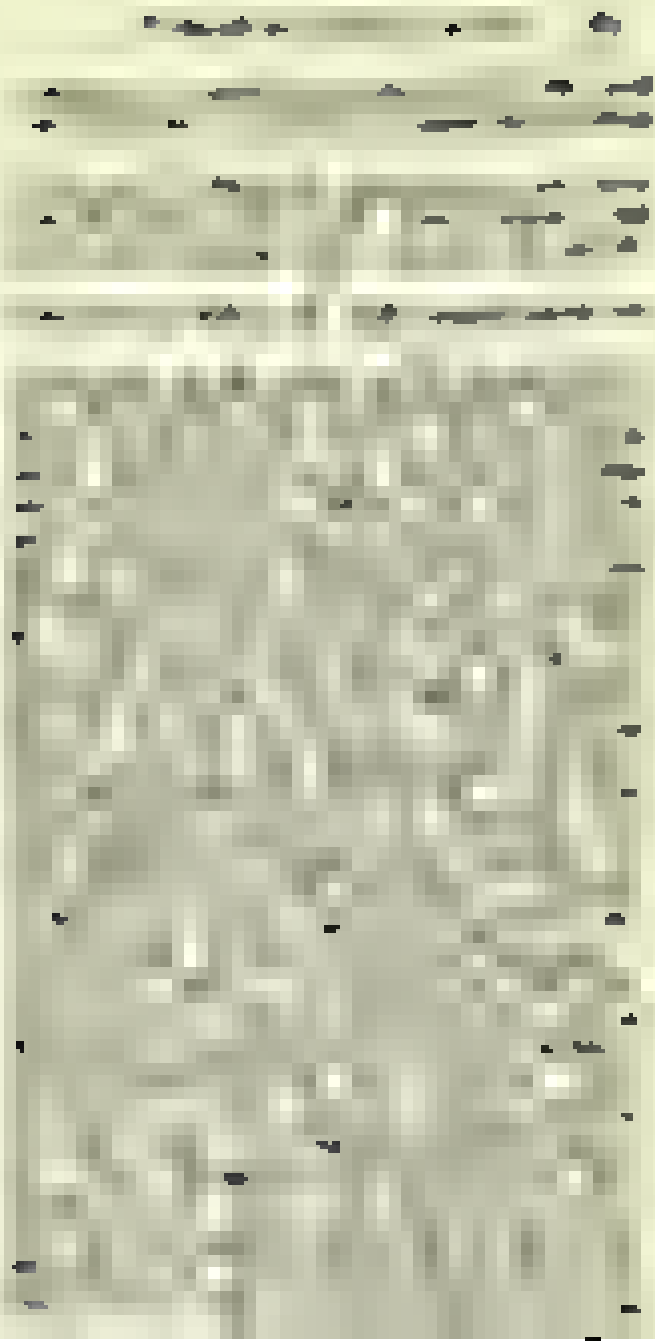


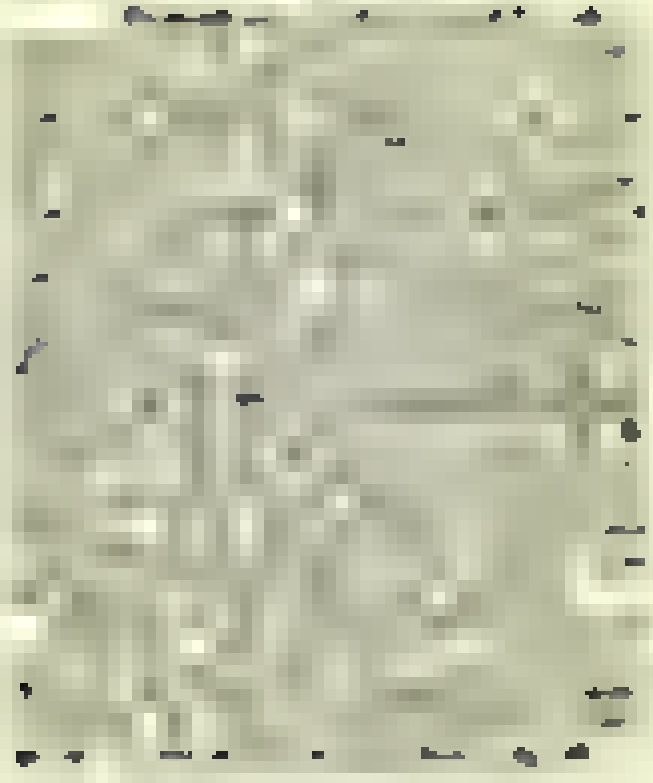


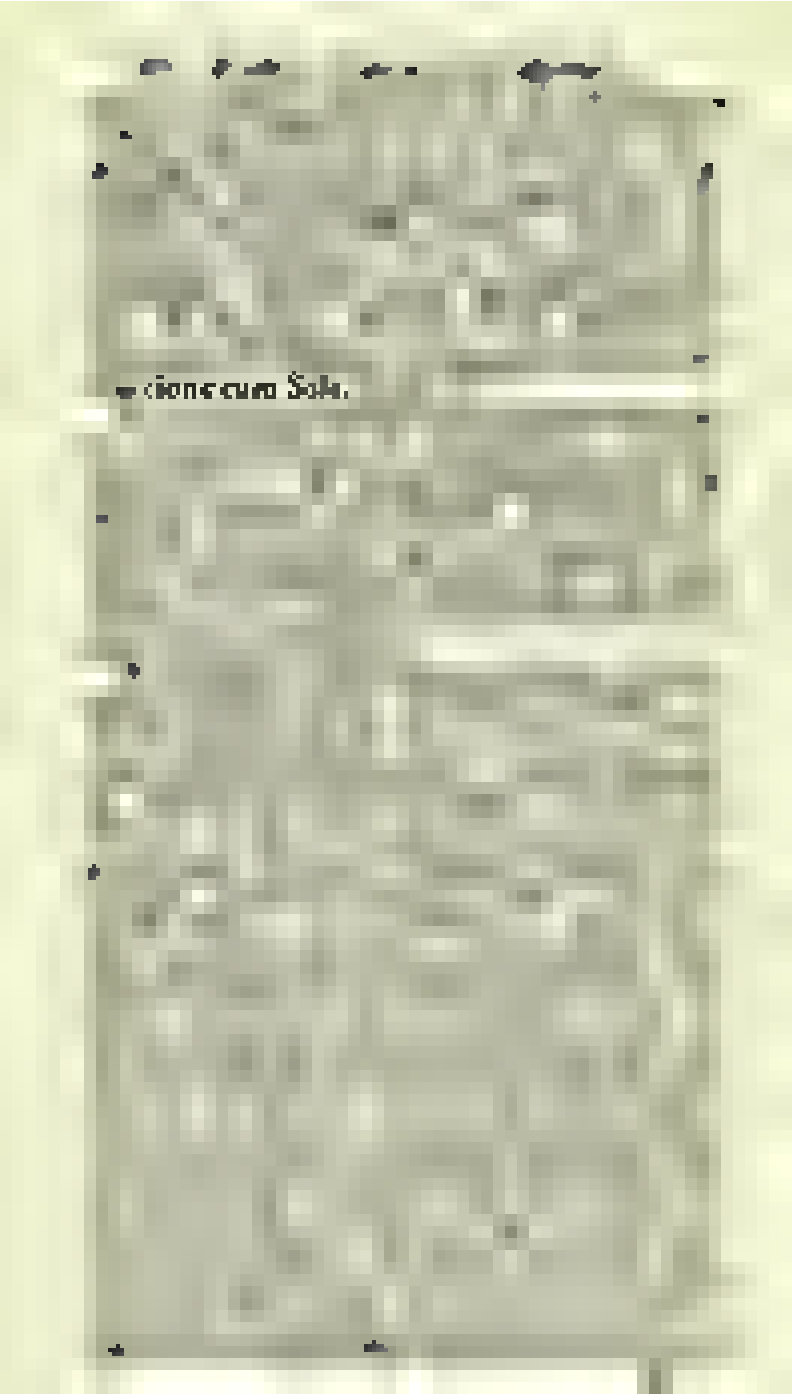


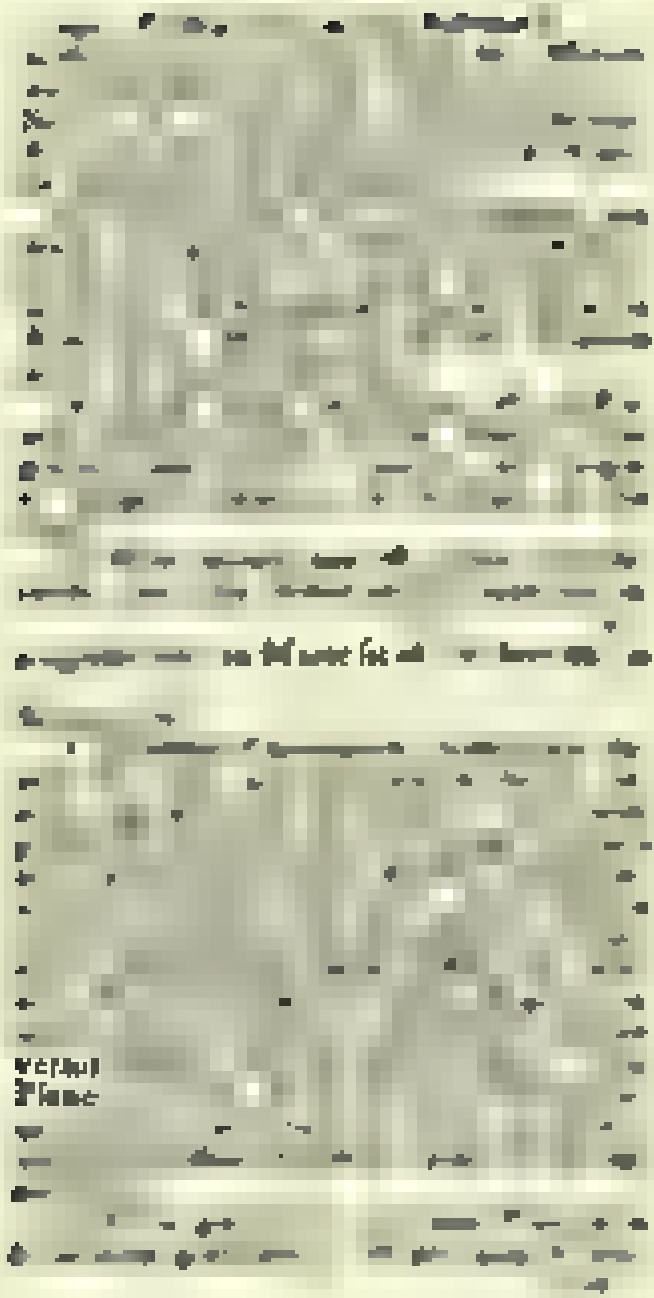


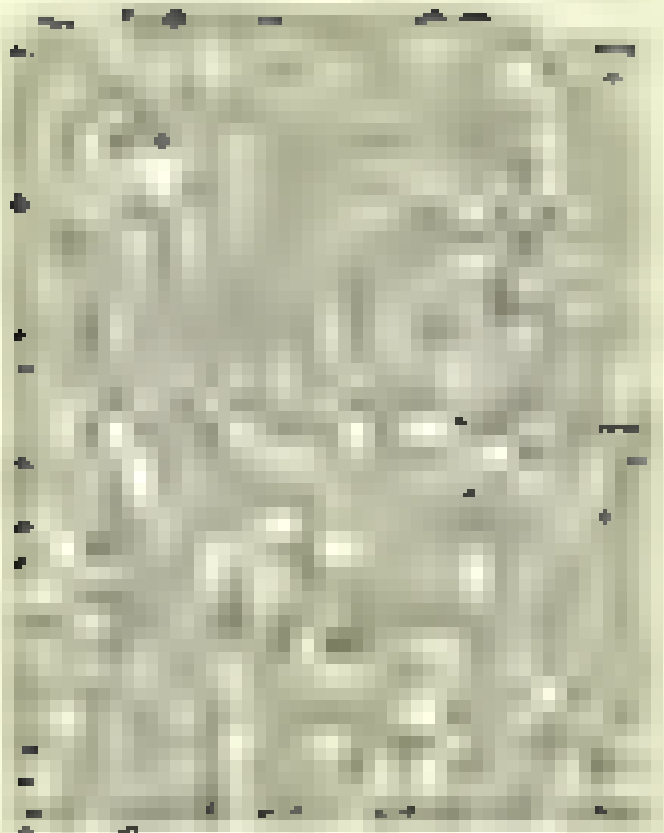


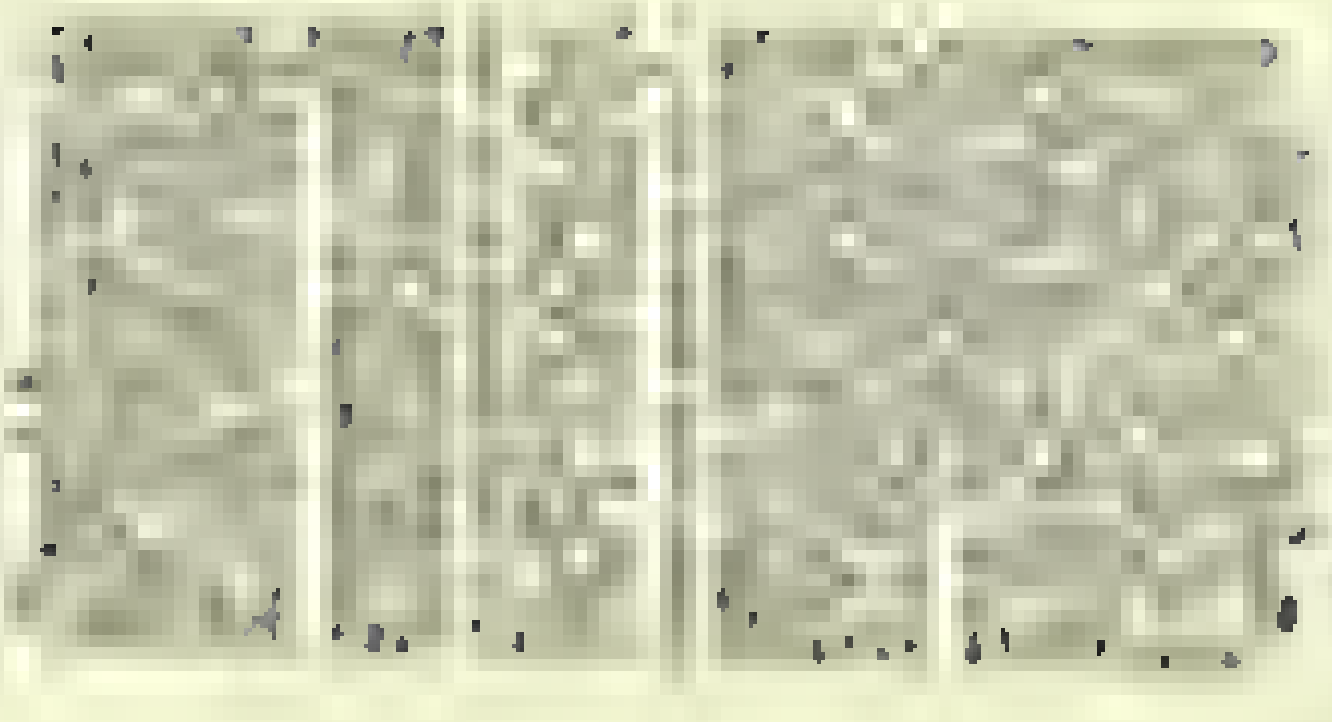


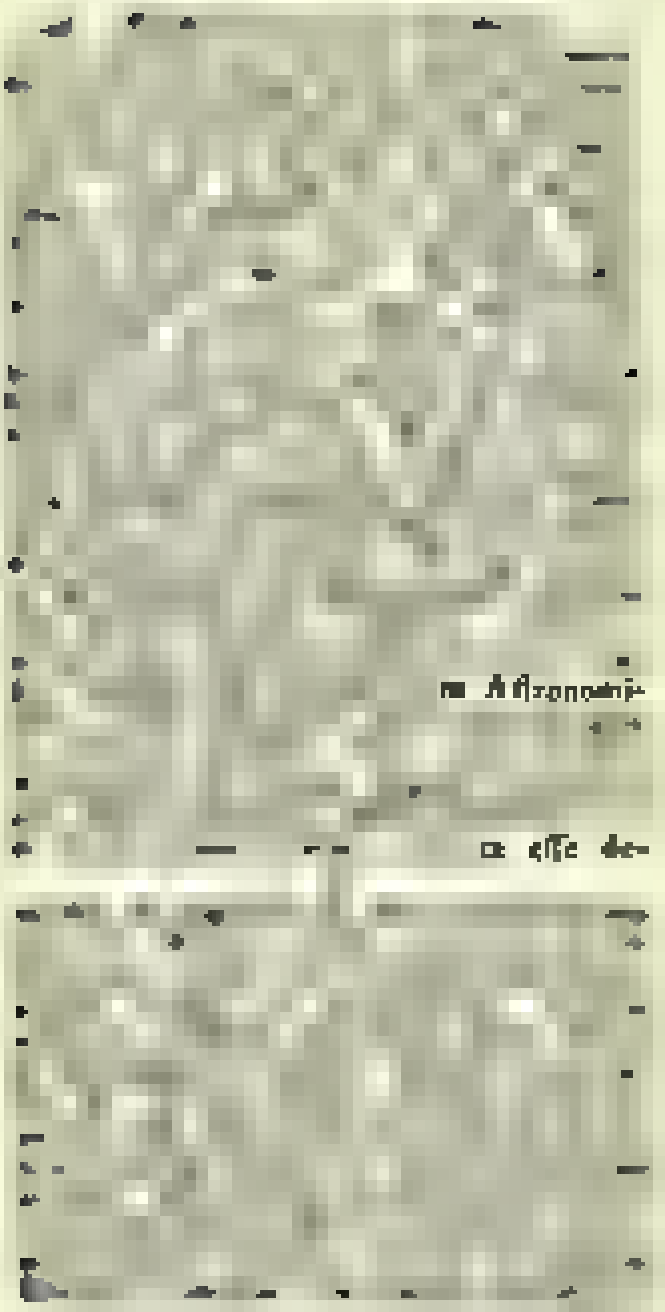




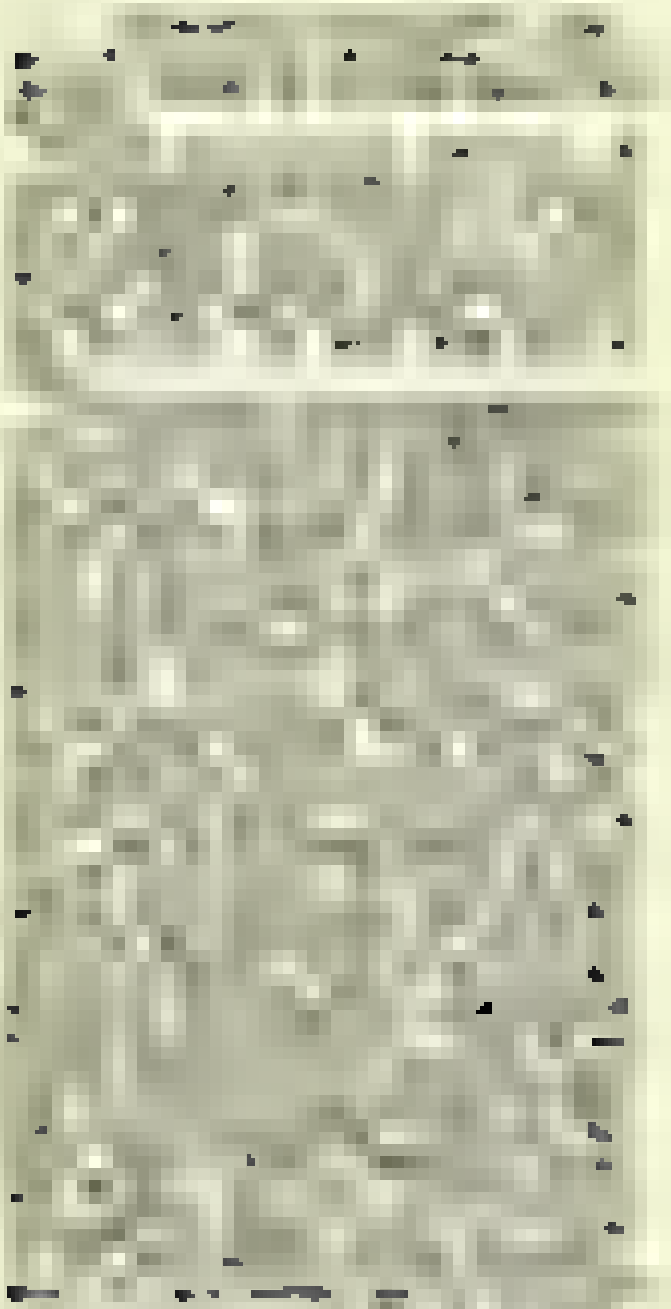




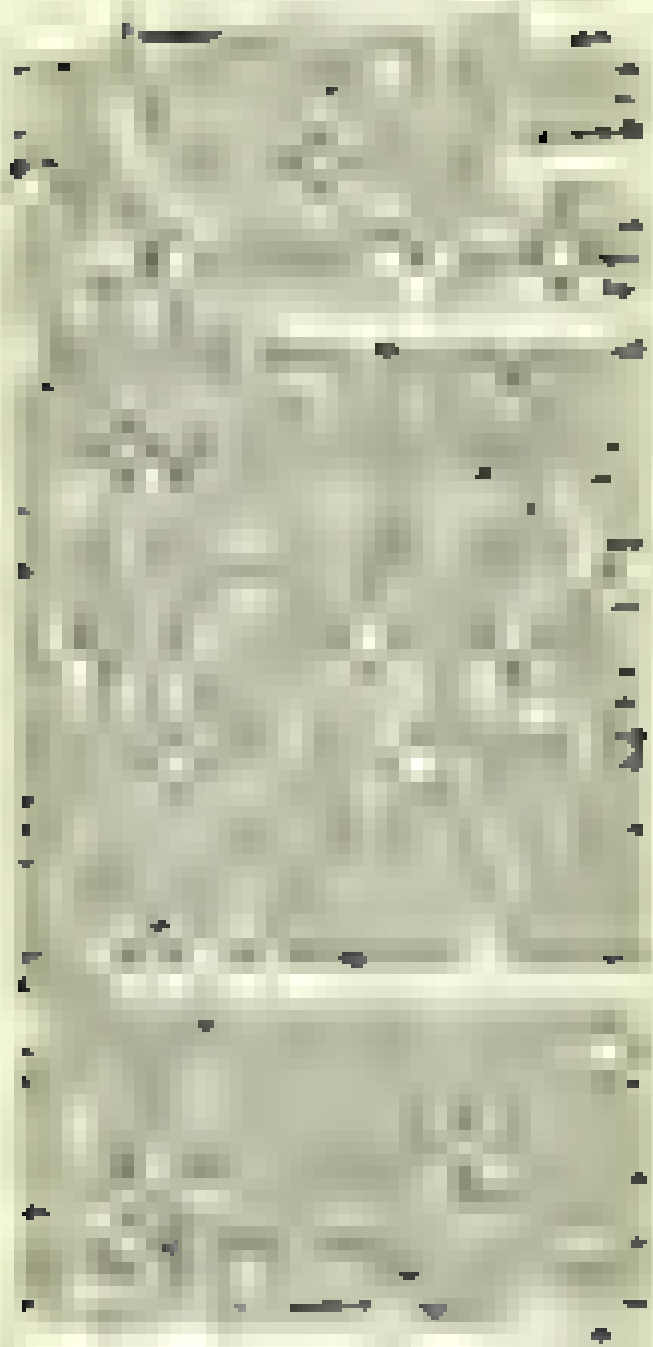




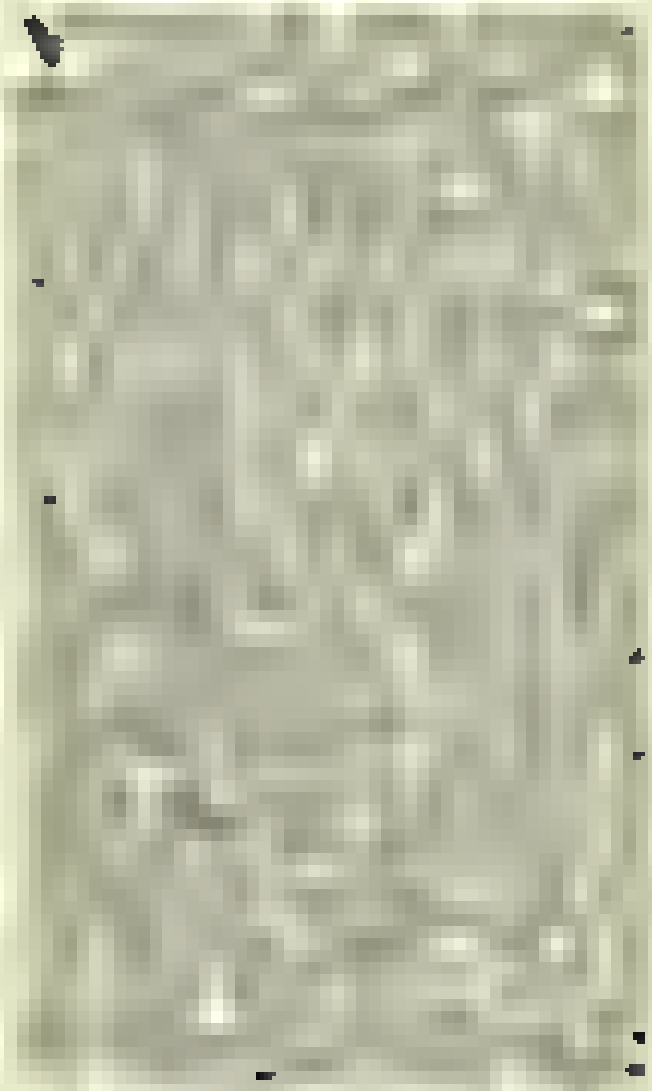
grnk. 21-

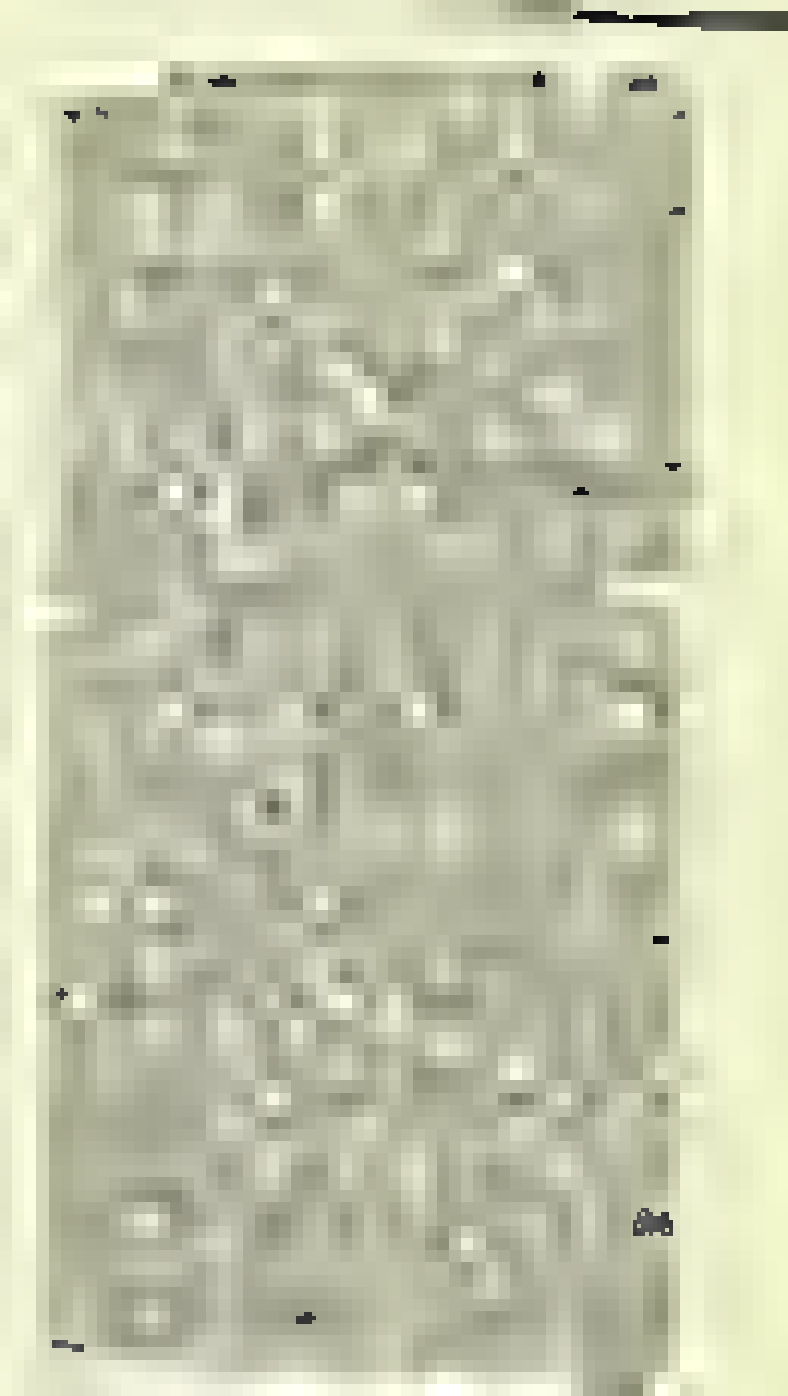


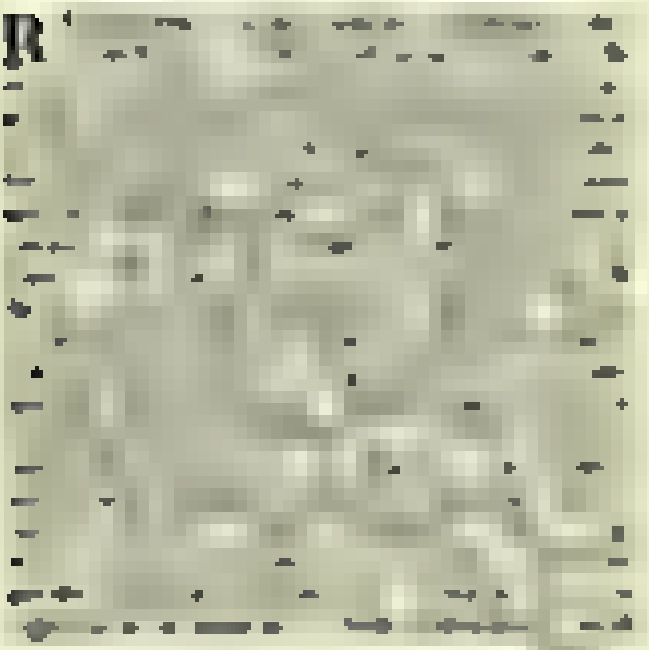
C A P VIII



# CAP. IX.







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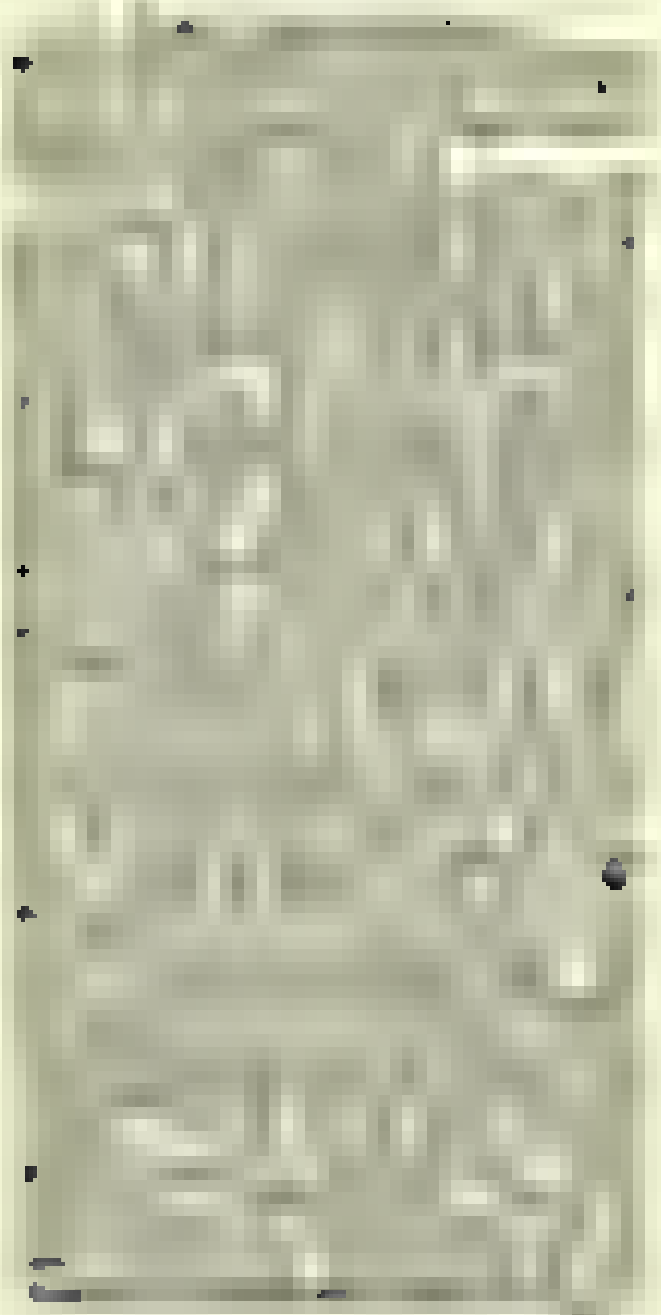
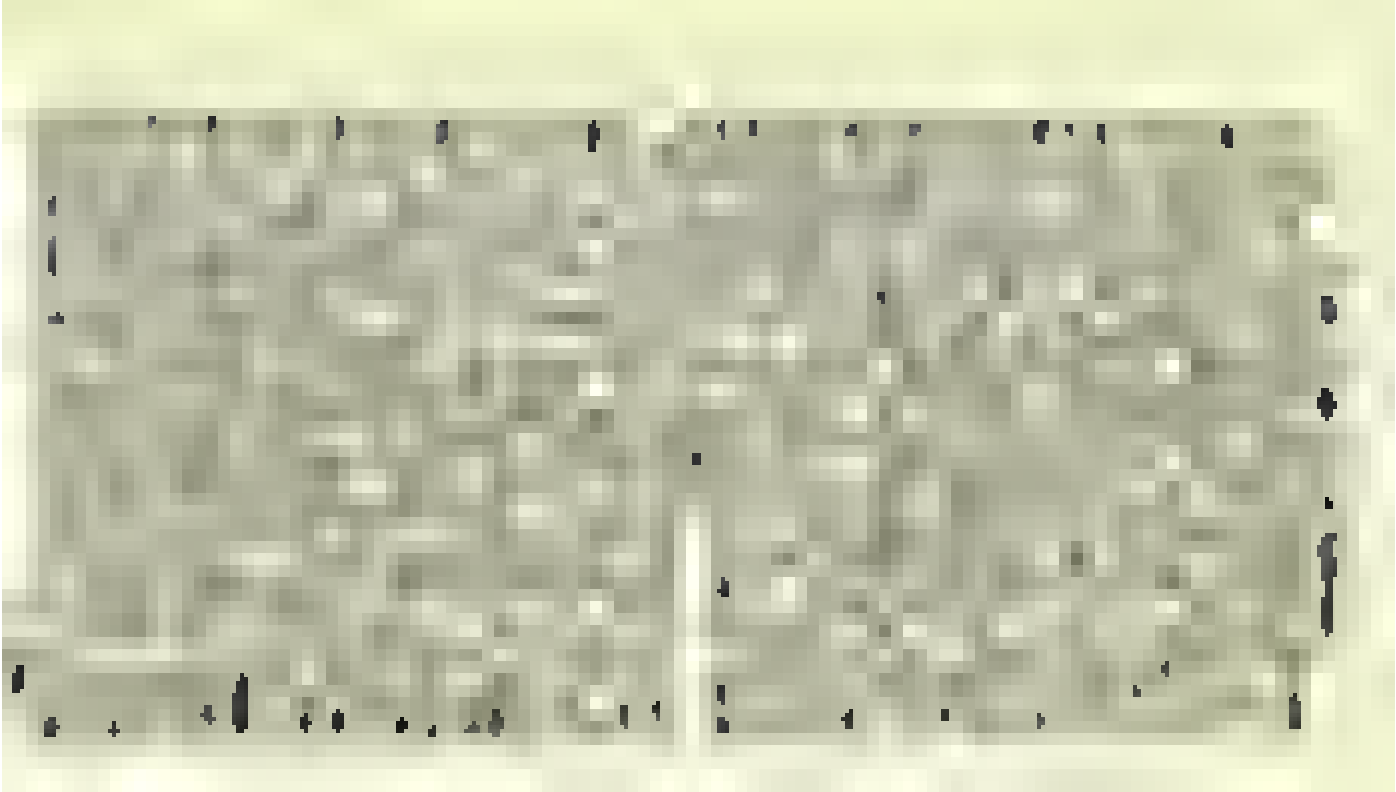




[illegible]

C A P. XI.

[illegible]

A [illegible]

[illegible]

PROPOSITIO II.

PROBLEMA.

Confessio

[illegible]

## PROPOSITIO III.

## PROBLEMA

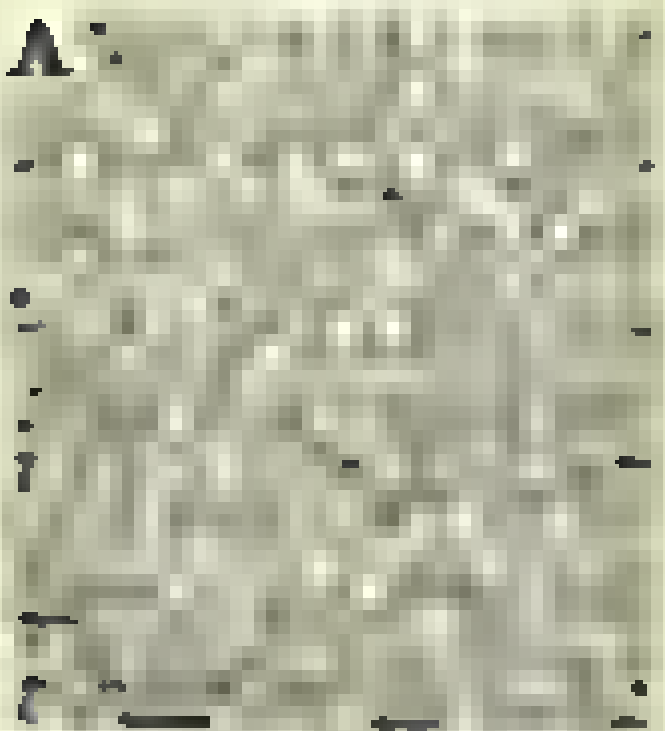
[illegible]

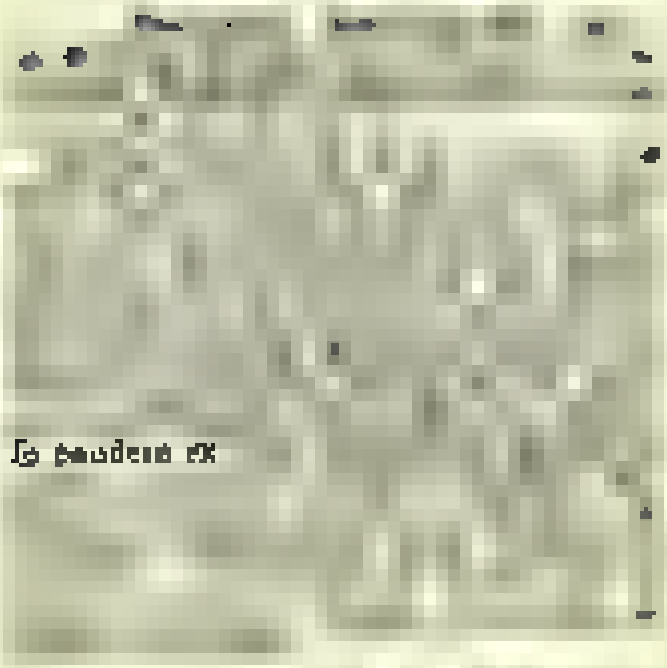
[illegible]

[illegible]

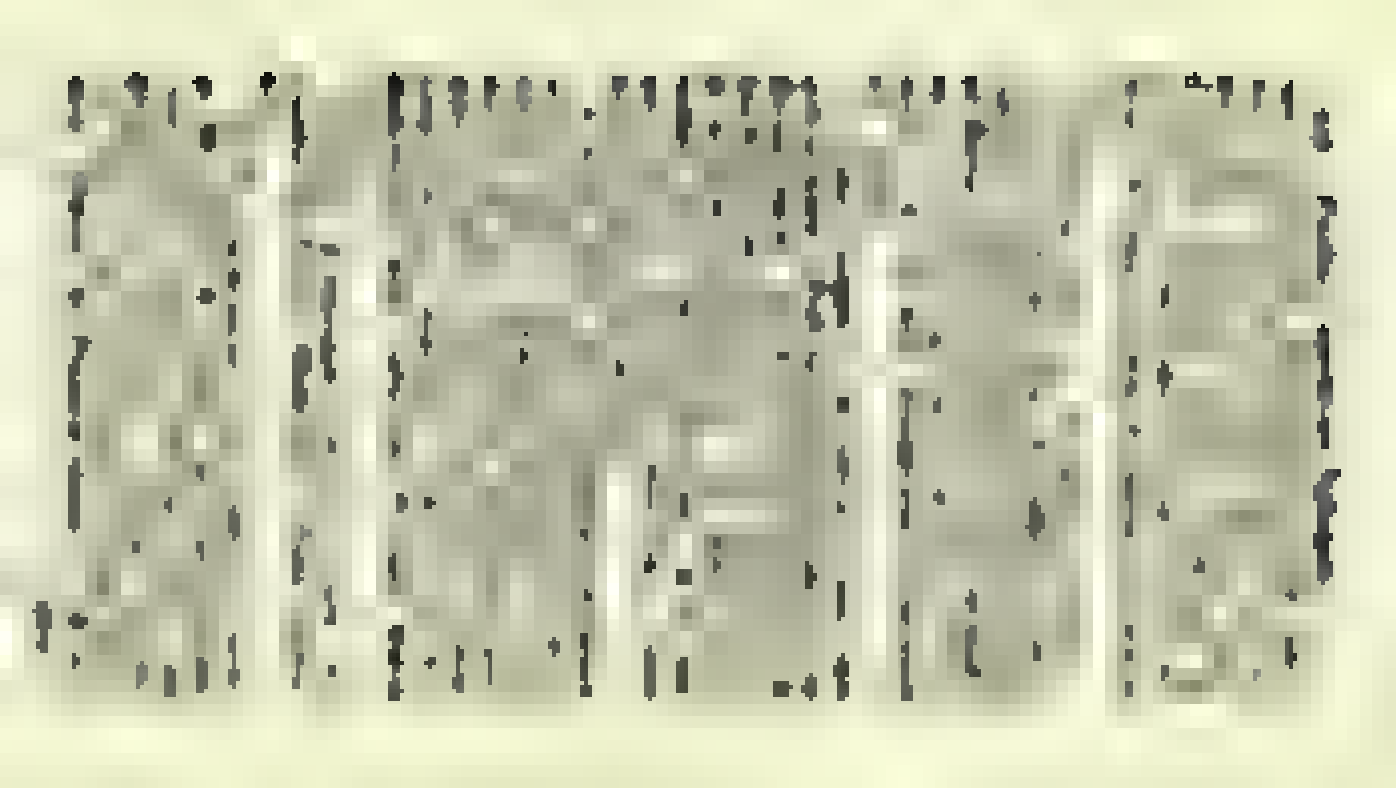
[illegible]

[illegible]





Constitution



14 *Quinque satellites Saturni* natant in eadem Atmosphaeris circumstantibus densitate ac raritate inter se diversis, quarum à Saturno distantia tanta est, quanta est ipsorum satellitum. Ea vero in diametris annuli circumstantis est in satellite.

| | | |
|---|---|---|
| 1. | | 59/40 |
| 2. | 1 | 1/4 |
| 3. | 2. | 3/4 |
| 4. | 4. | |
| 5. | 32. | |

Eadem distantia in semidiametris terrae est in Satellite

| | |
|---|---|
| 1 | 48. |
| 2. | 112. |
| 3. | 157 |
| 4. | 360. |
| 5. | 1083. |

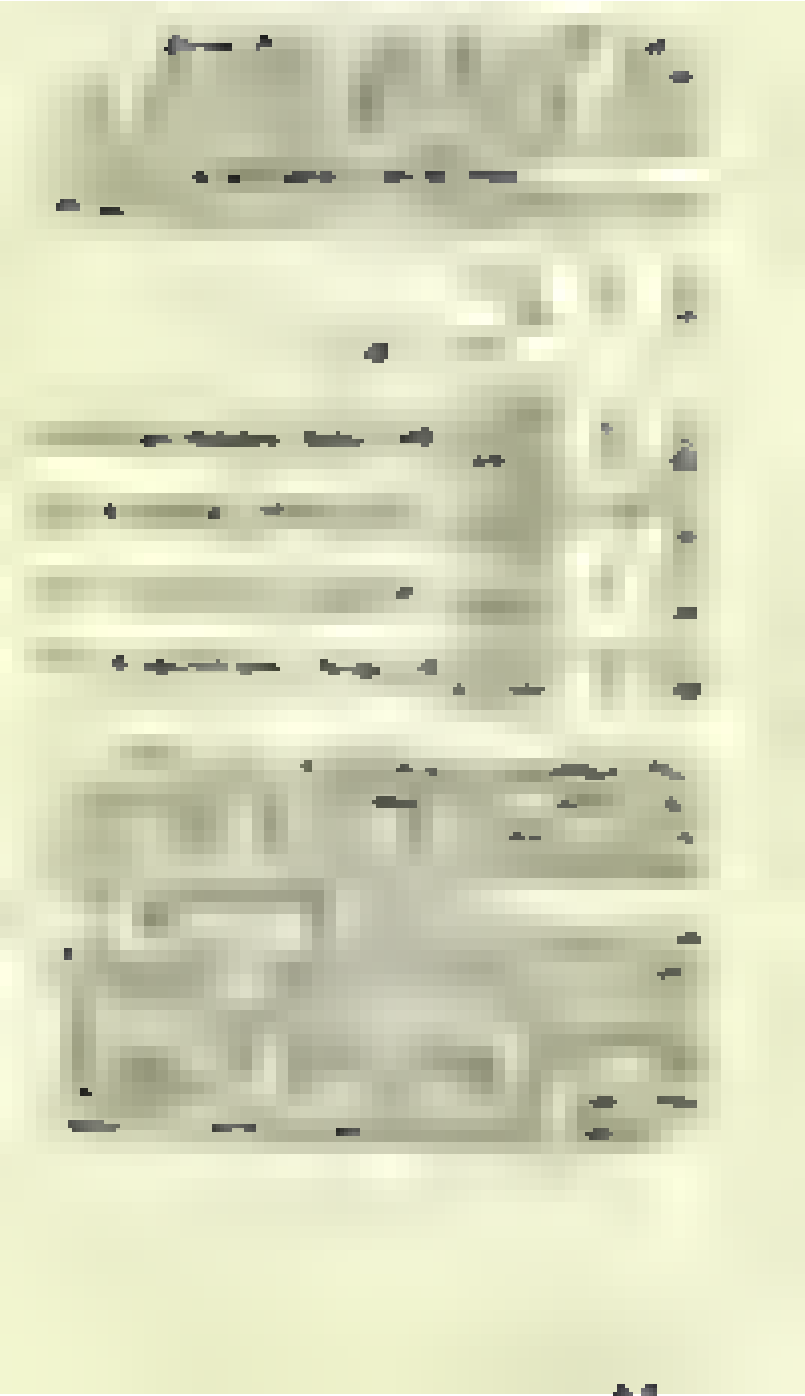
## C A P. 41.

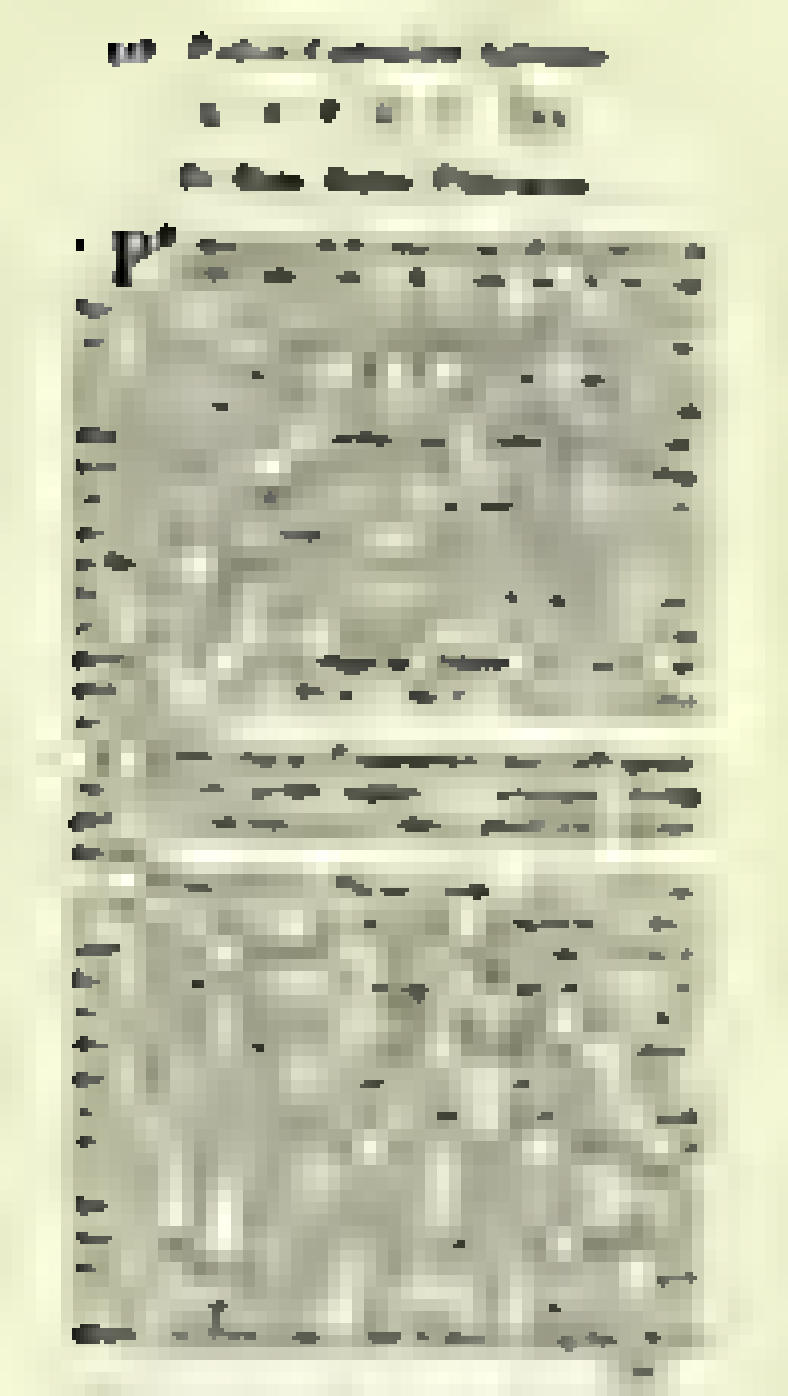
### *De Atmosphaeris Planetarum.*

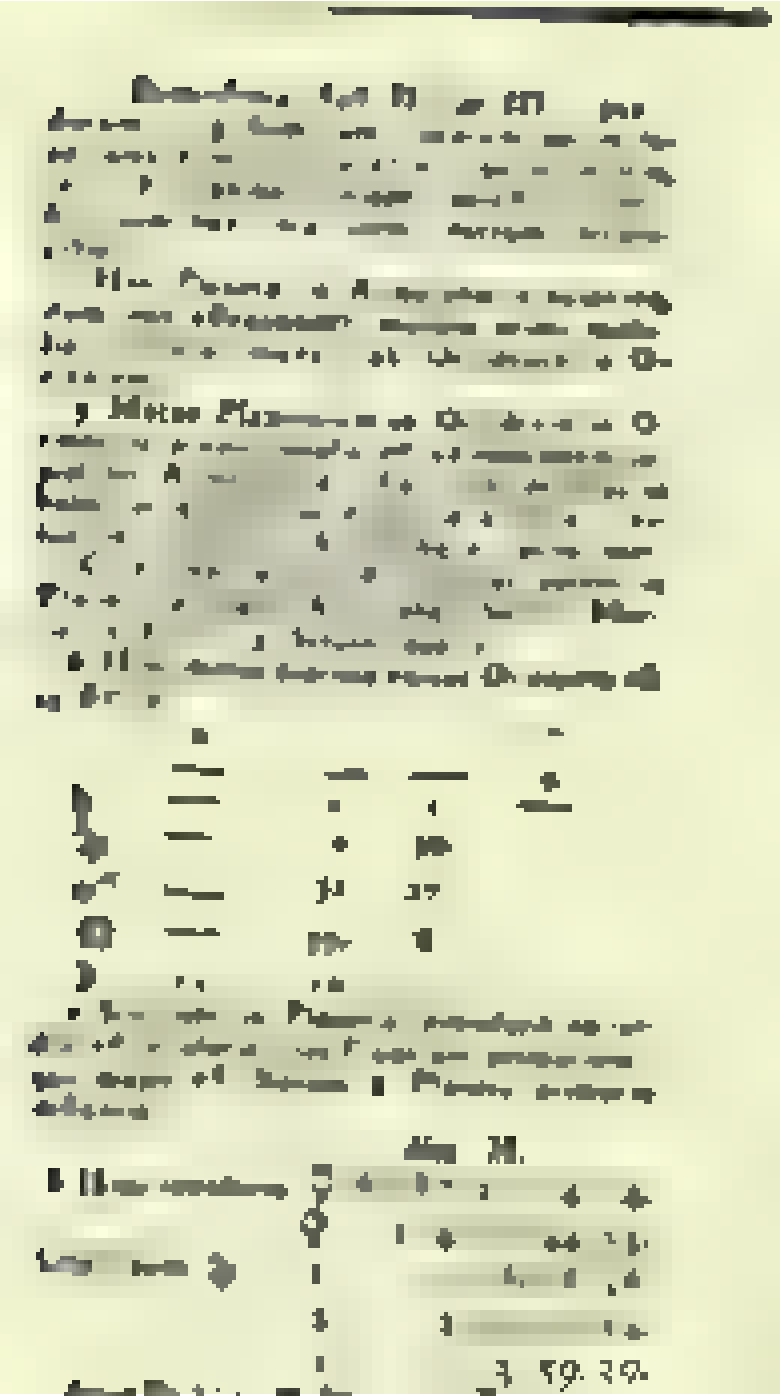
1 IN Atmosphaeris Planetarum sunt consideranda, 1. earum naturam, utpote raritatem, densitatem, subtilitatem, soliditatem, elasticitatem, volubilitatem, reflexionem &c. 2. Earum figuram Ellipticam, 3. Earum Excentricitatem.

2. Dico ei Raritas cujuscunque Atmosphaerae superioris ad raritatem Atmosphaerae inferioris se habet, prout se habent cubi distantiarum à communi centro. Cum enim columnae aereae quoad raritatem se habeant, ut earum distantiae, consequens est idem fieri in

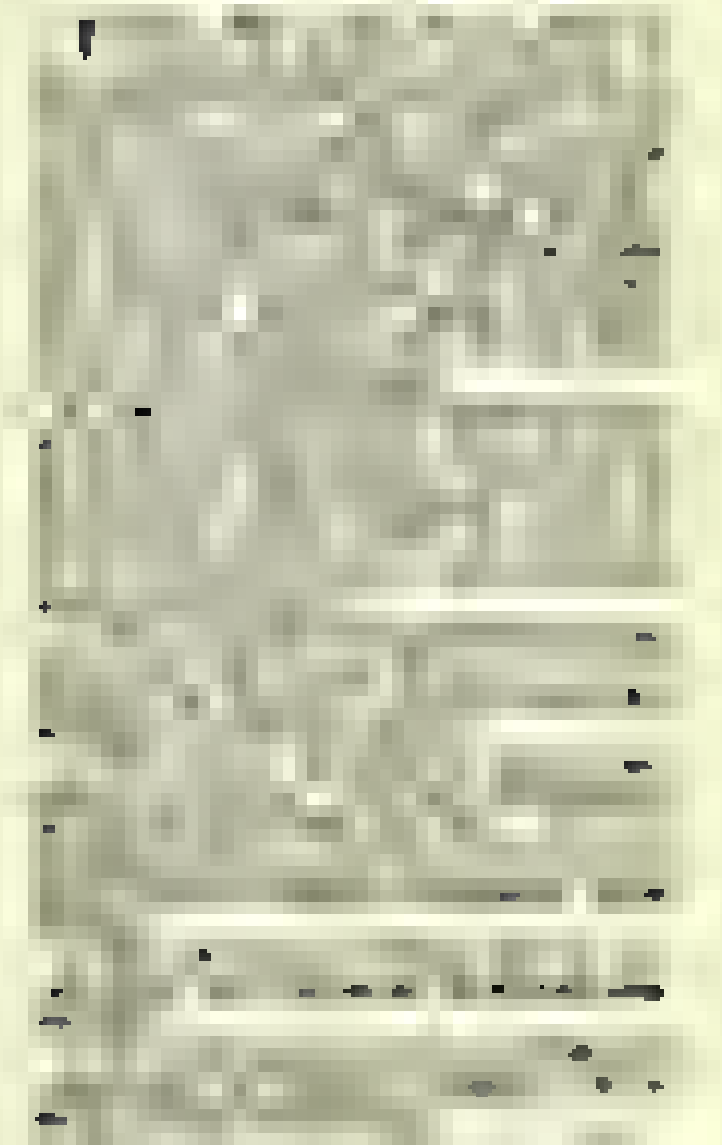
Atmo-

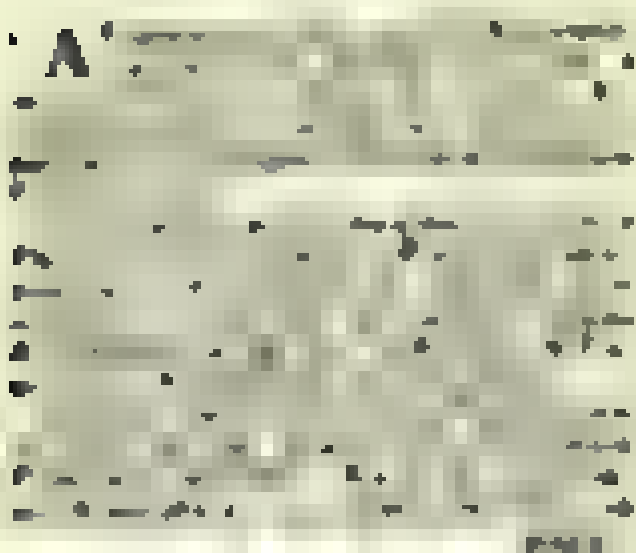






# C A P. IV





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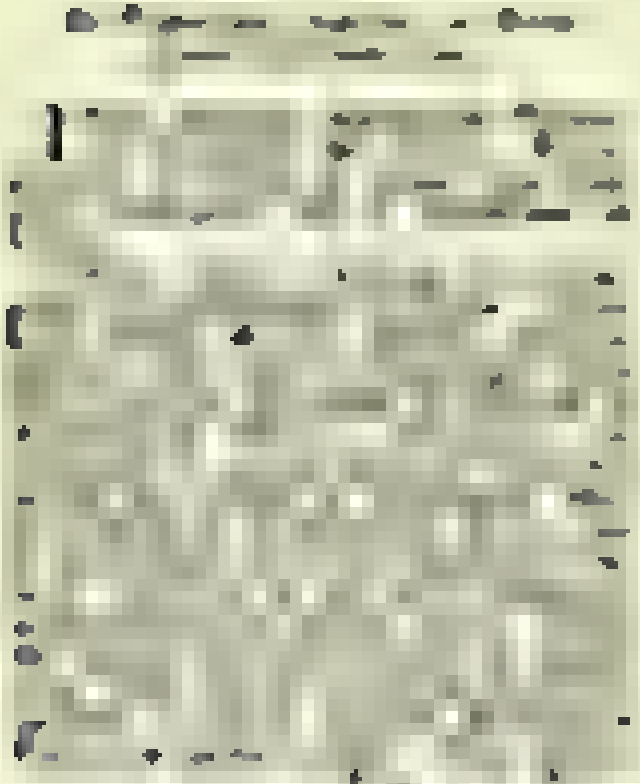

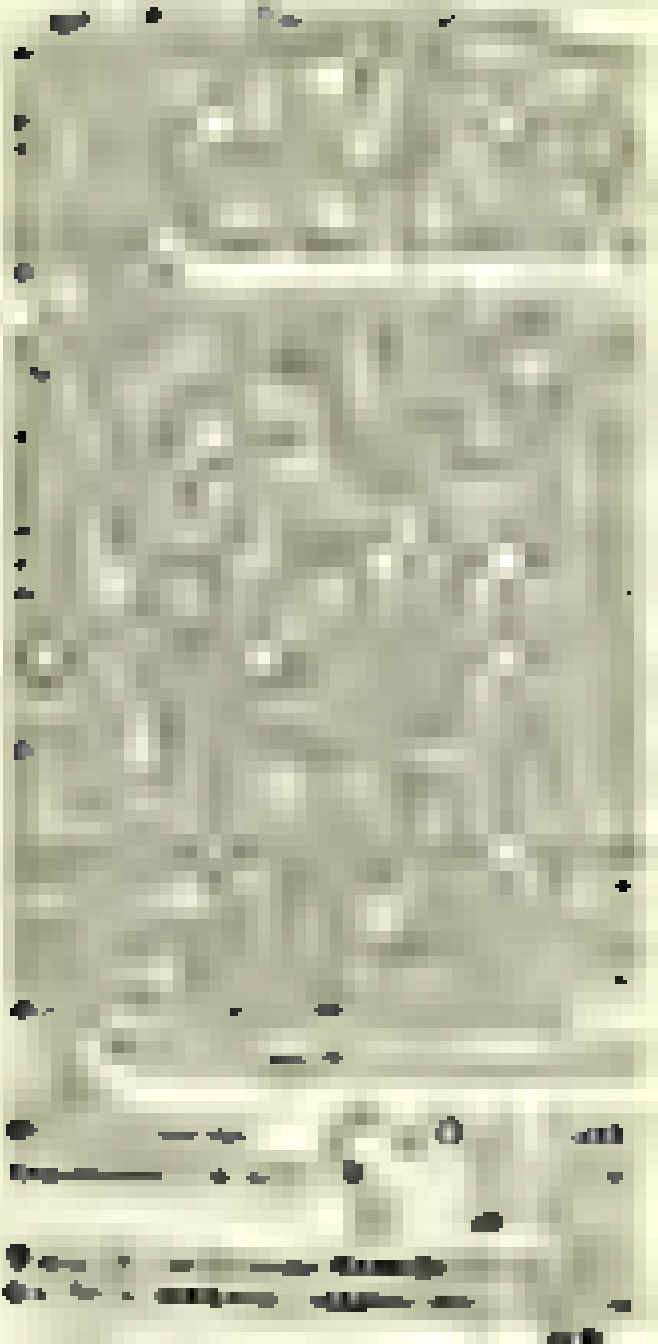

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## C A P. VII.

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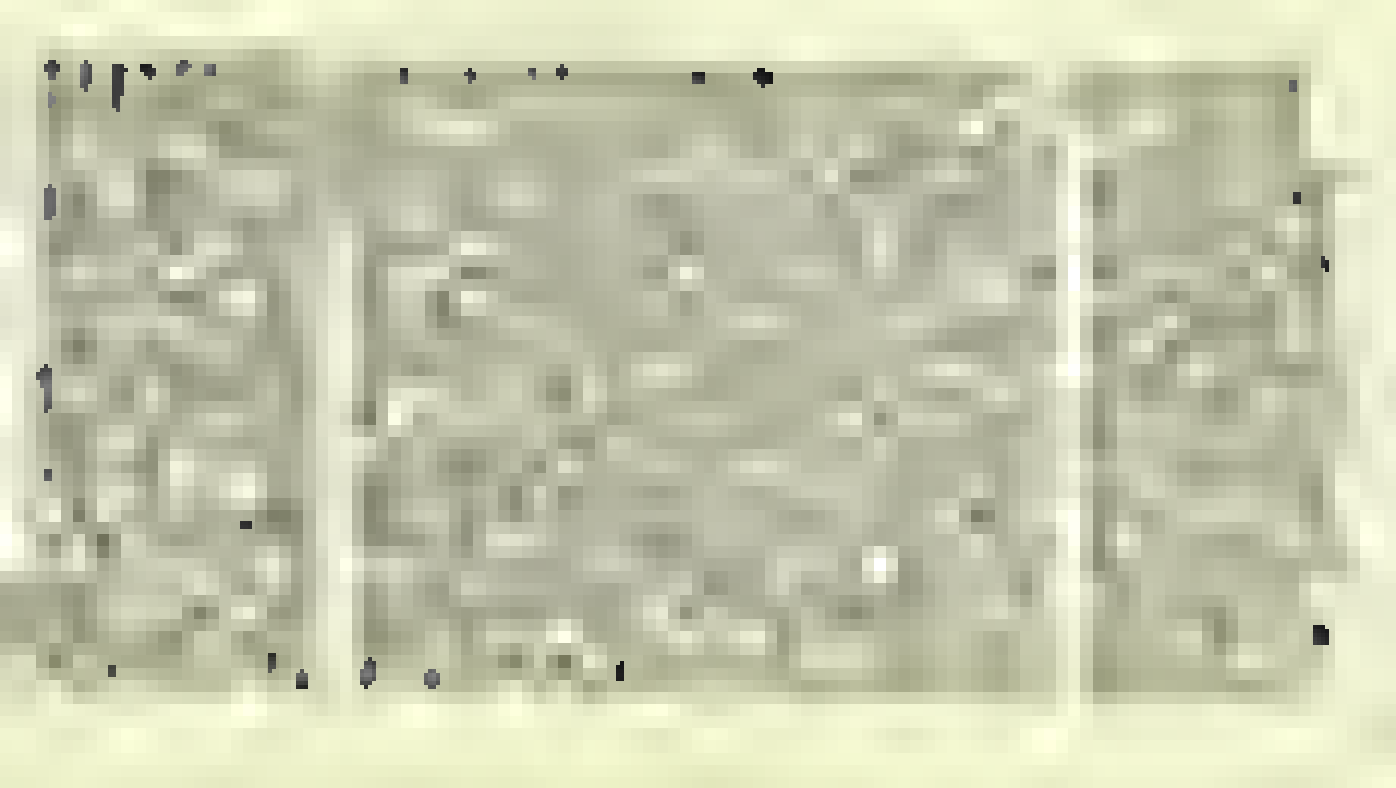

# CAP. VII.

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## CAP. IX.

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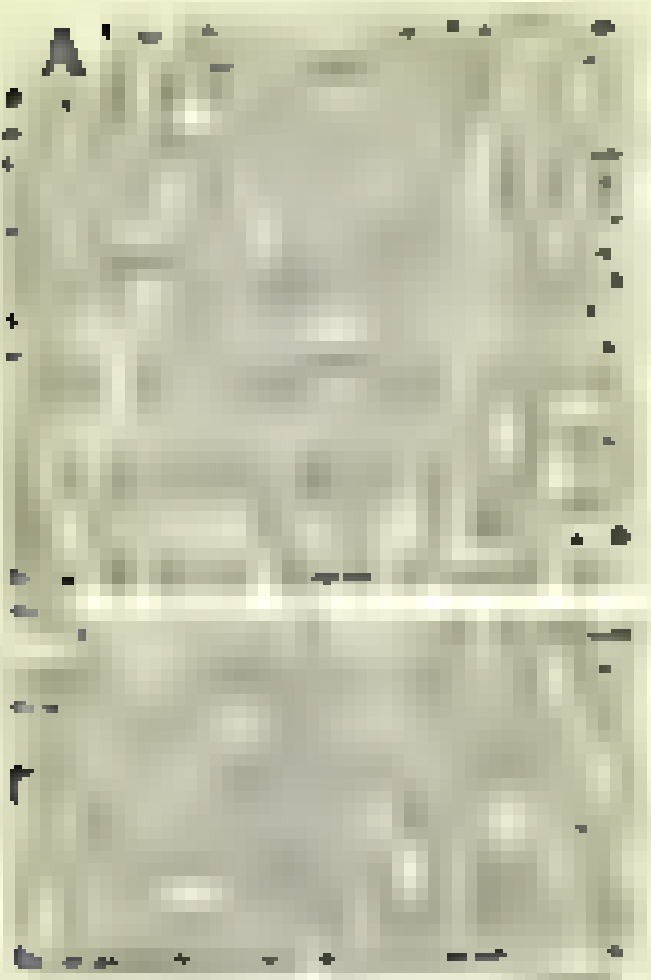

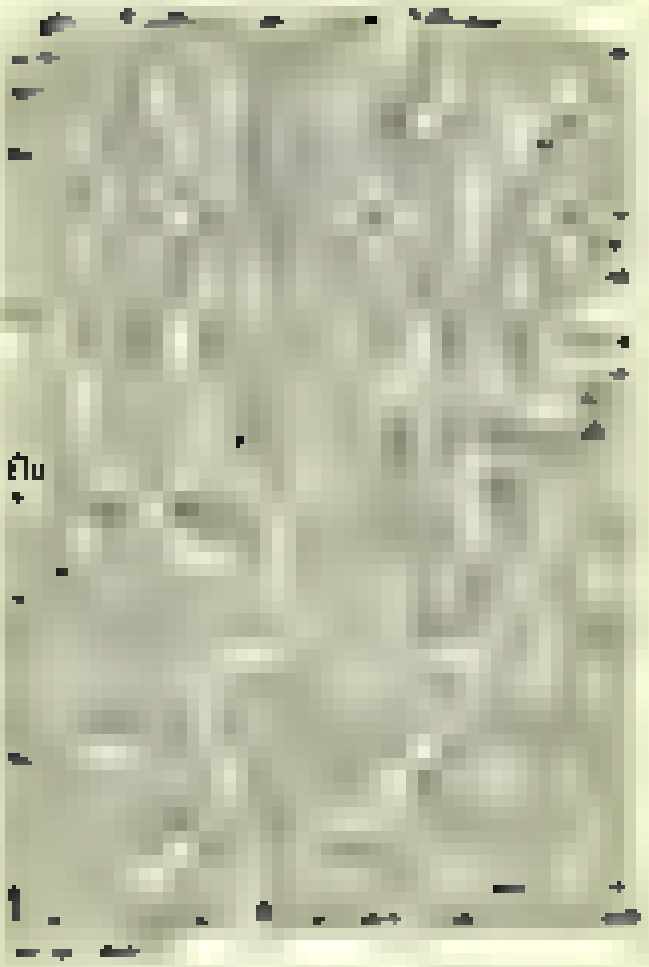
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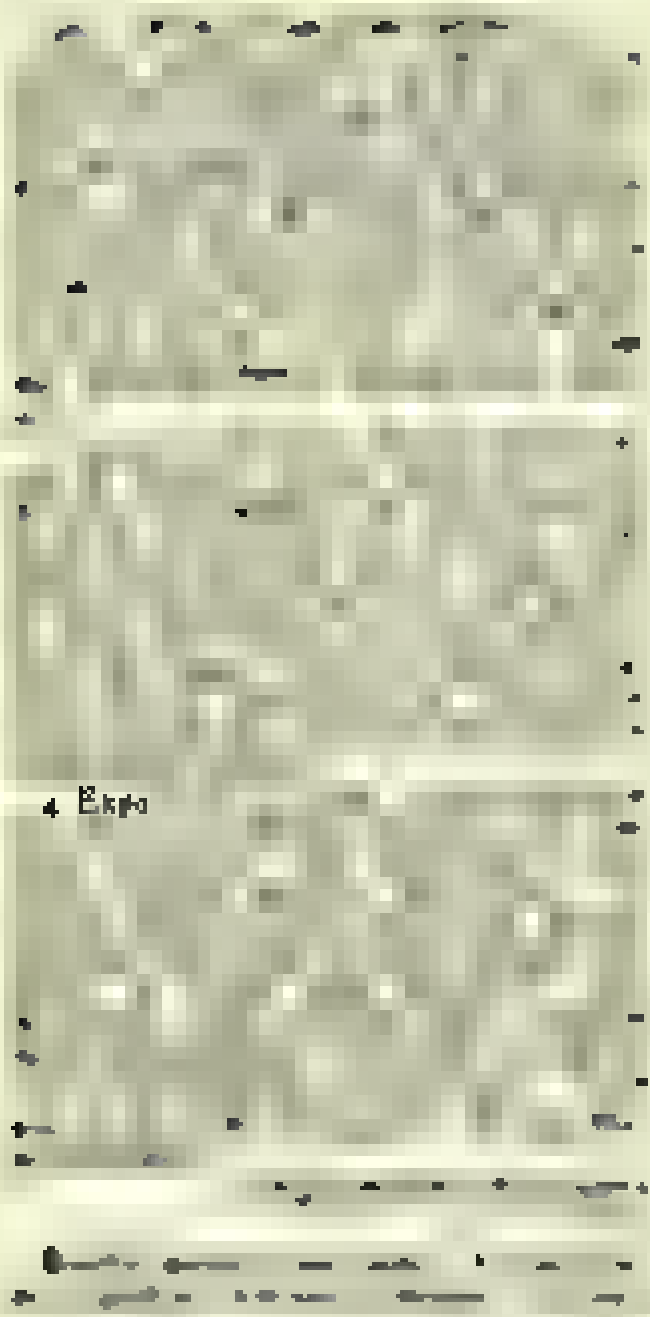
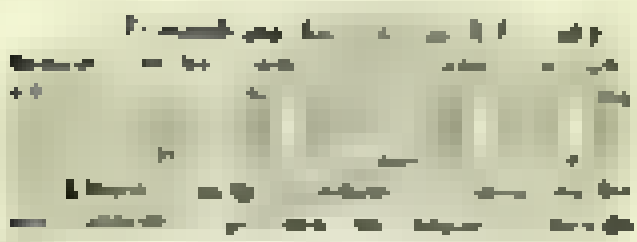

4 Ekpo



# O. A. M. D. H.

# SECTIO III

*De [illegible]*

Q[illegible]

## QUÆSTIO I.

[illegible]

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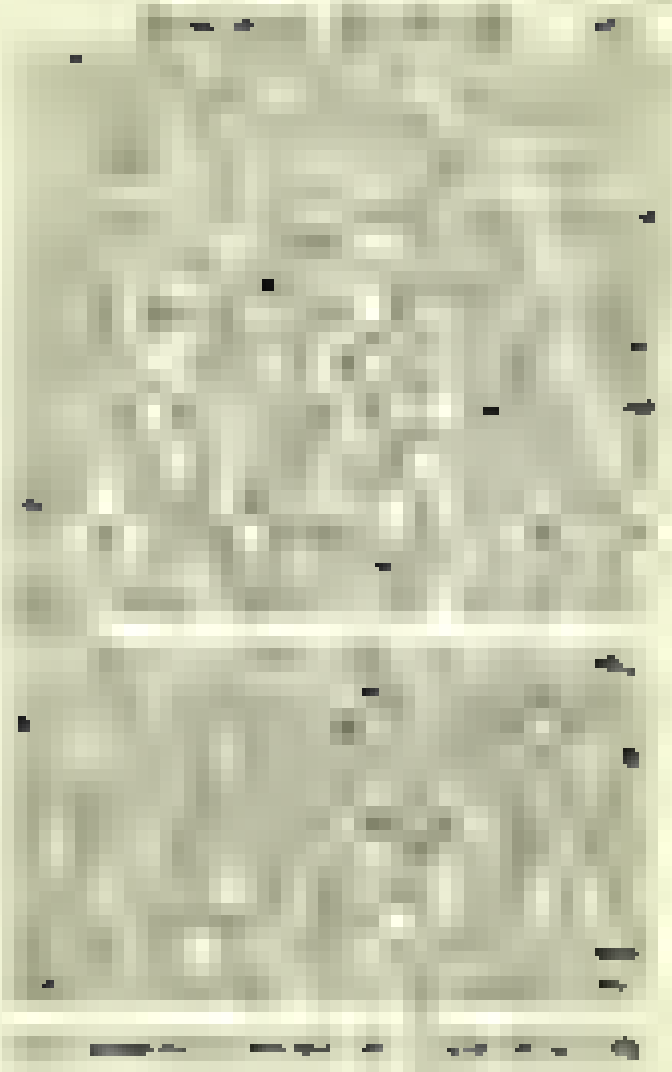

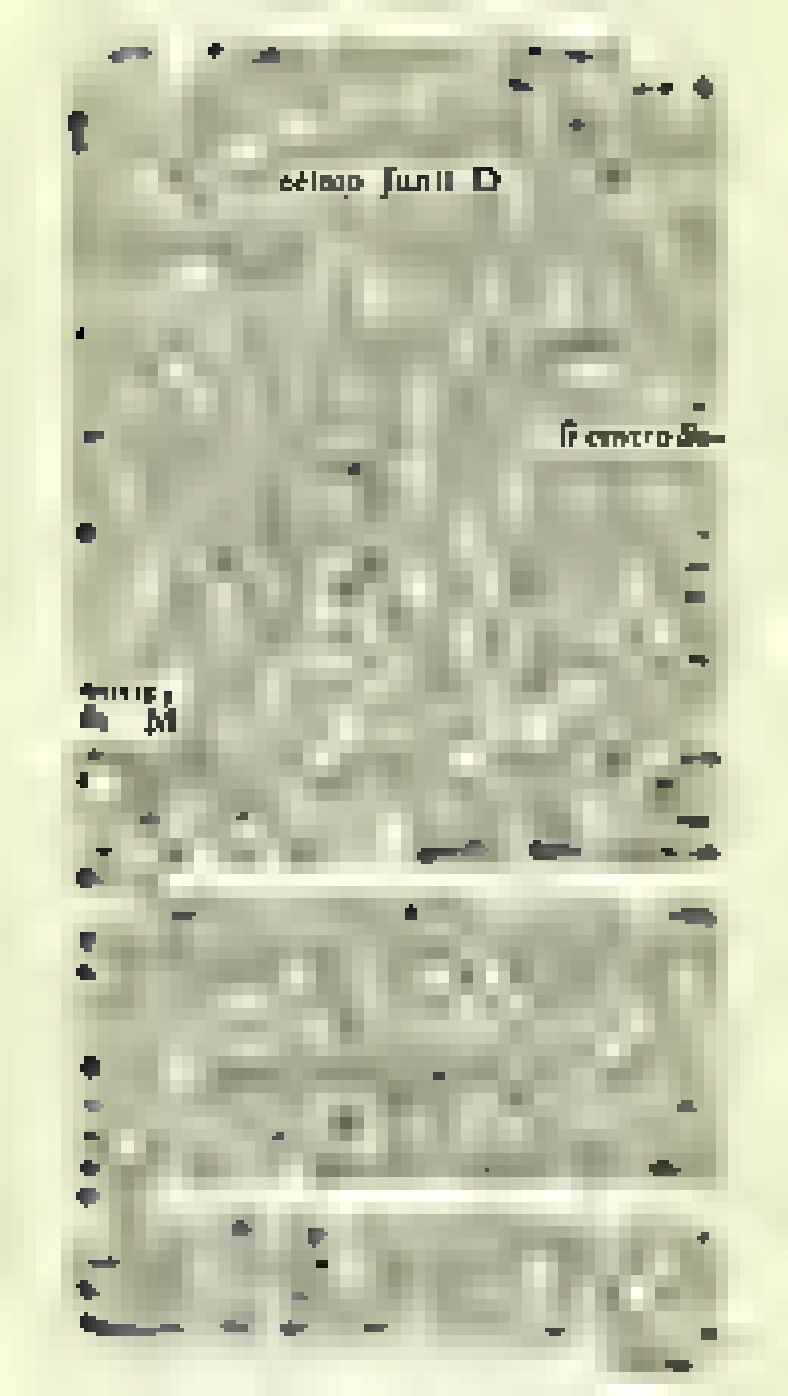

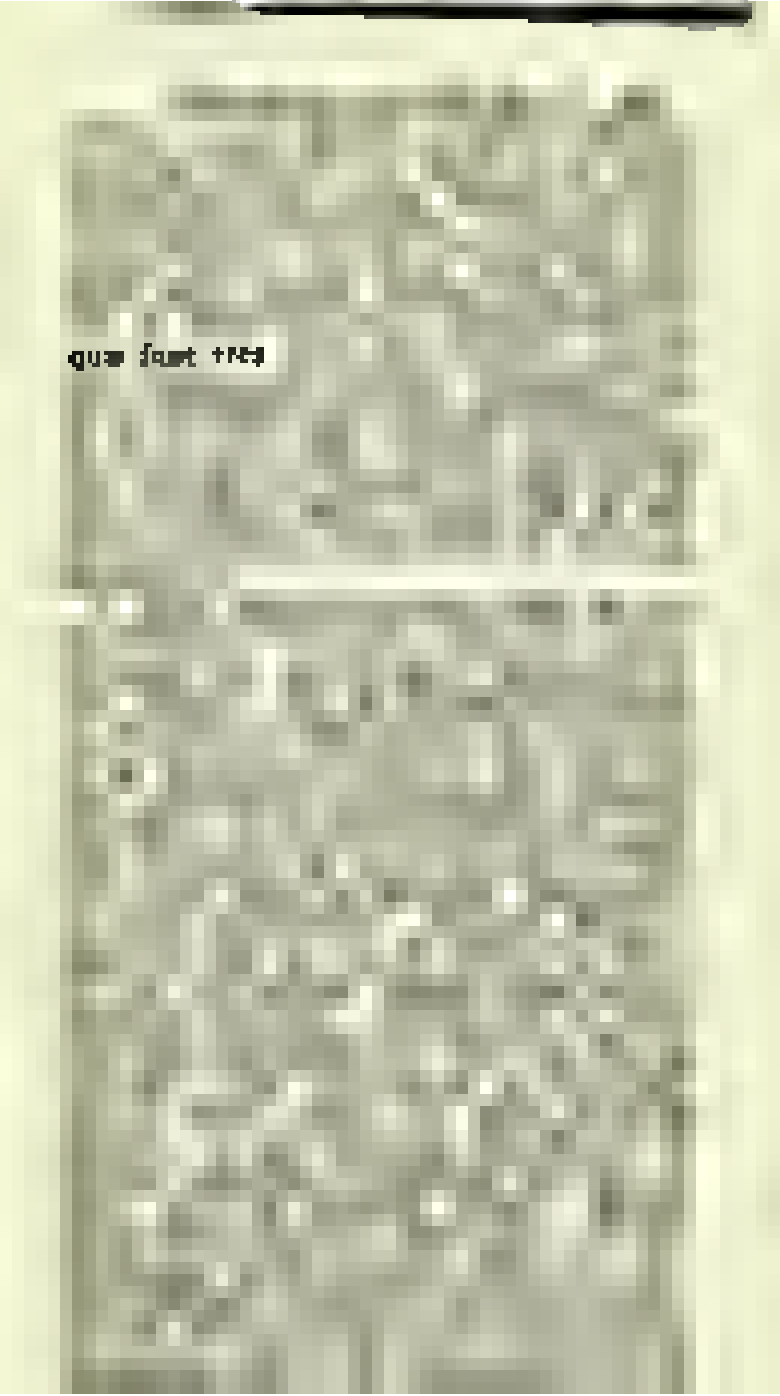
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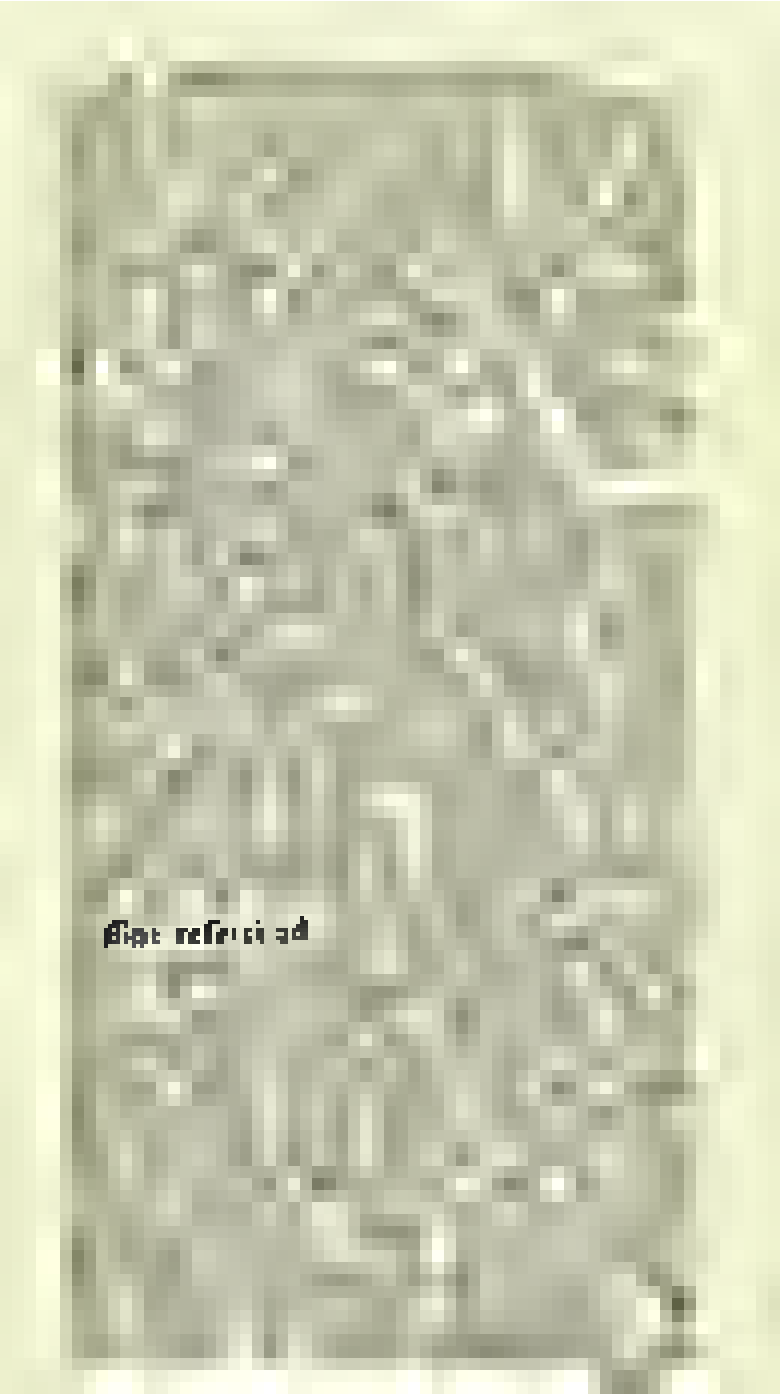

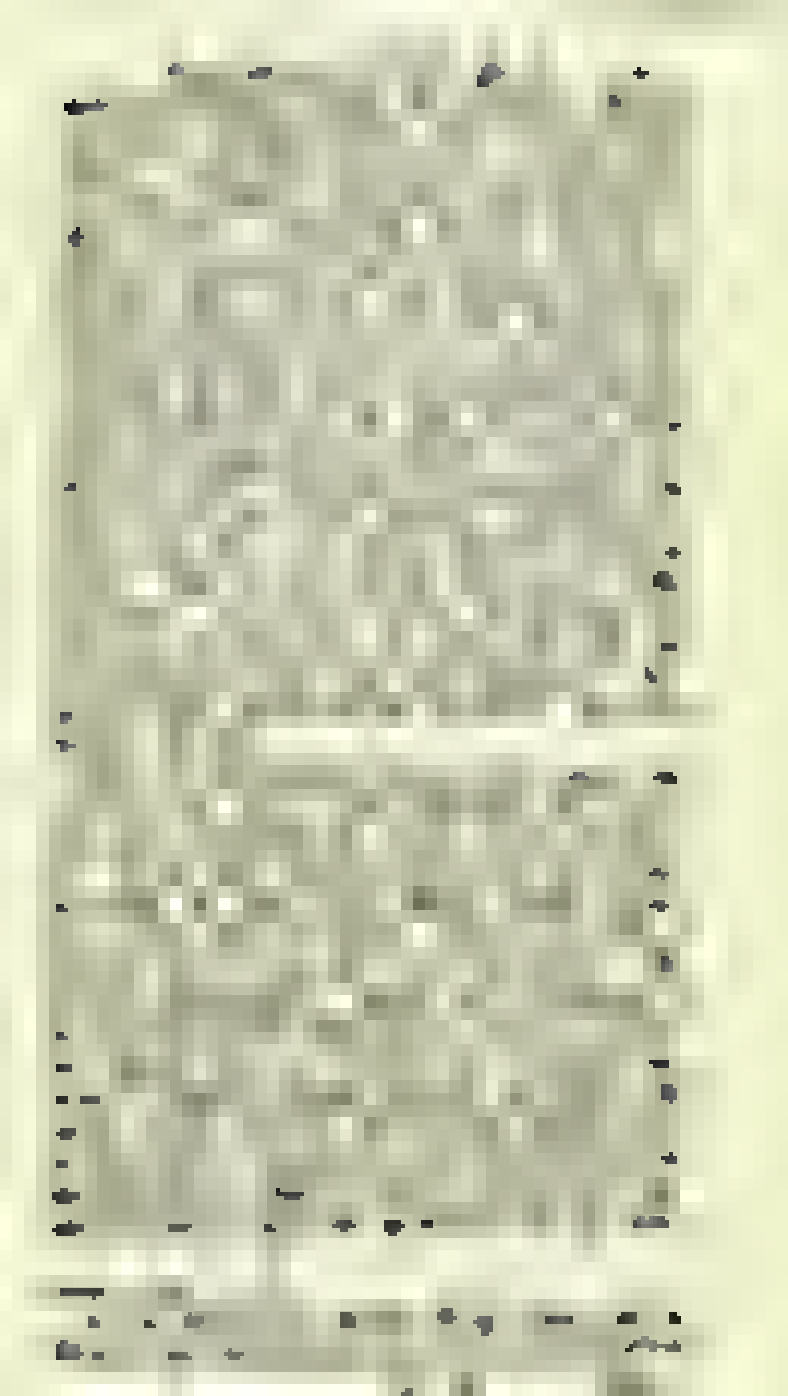

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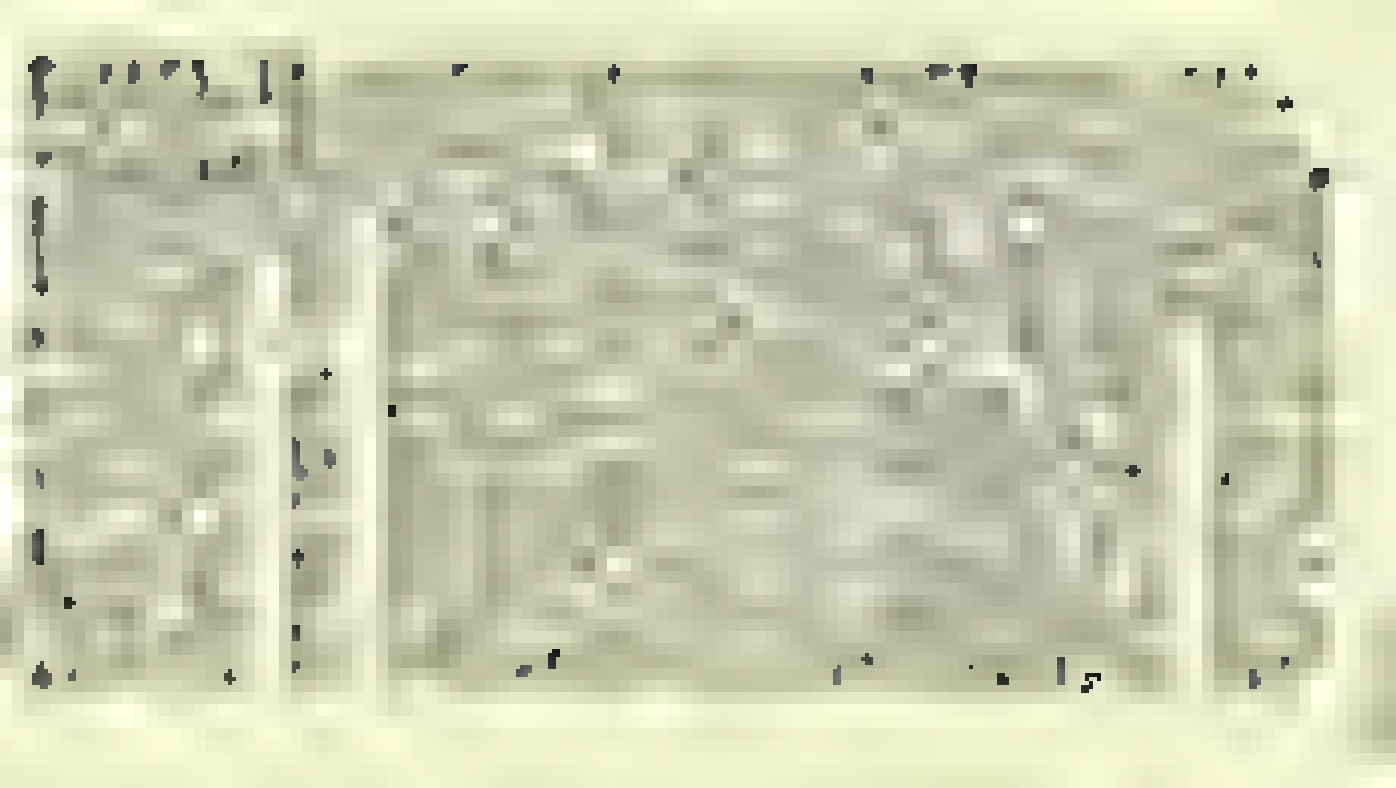

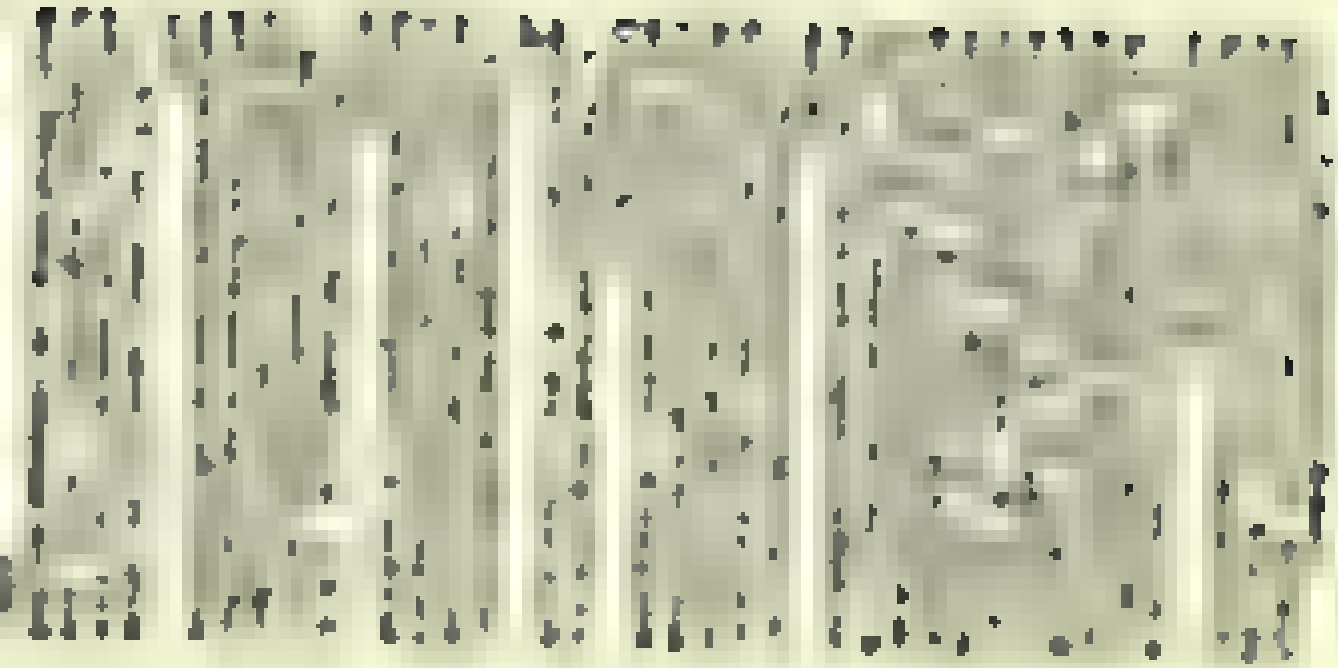

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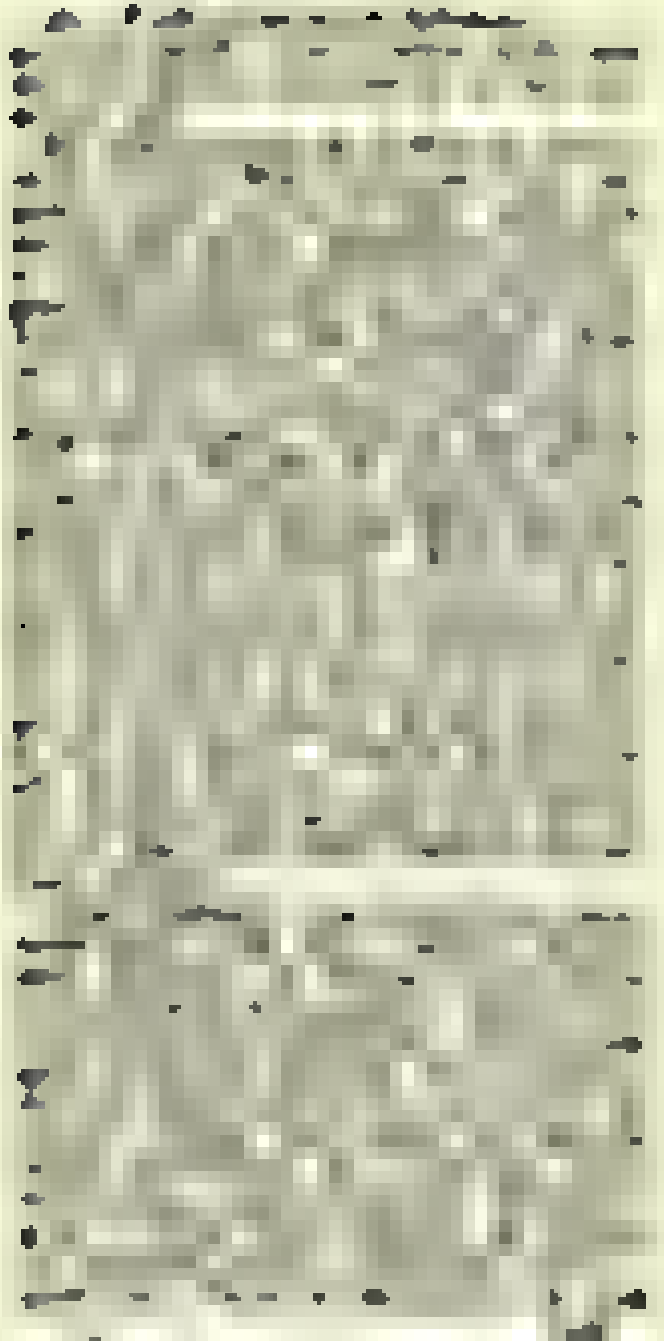
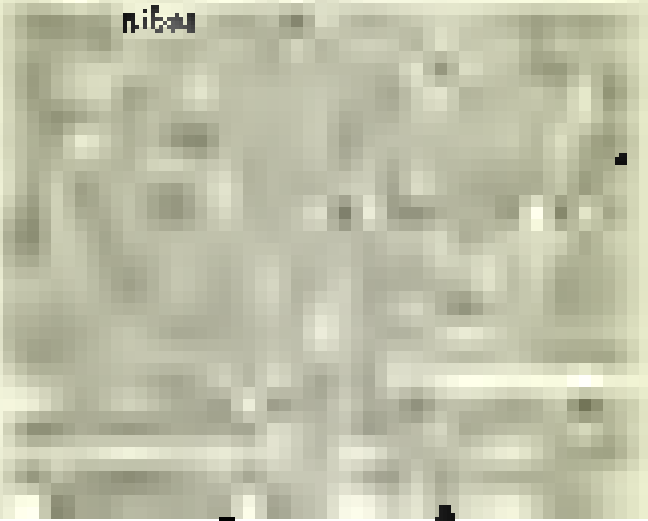
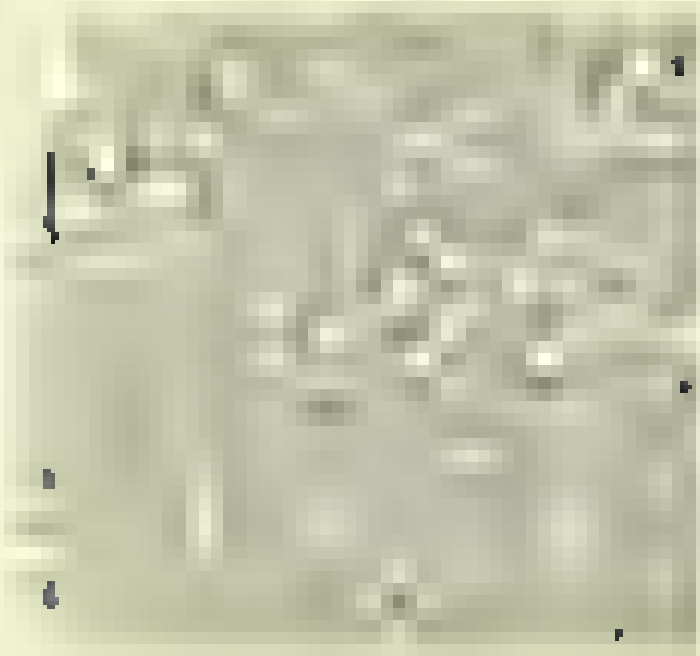
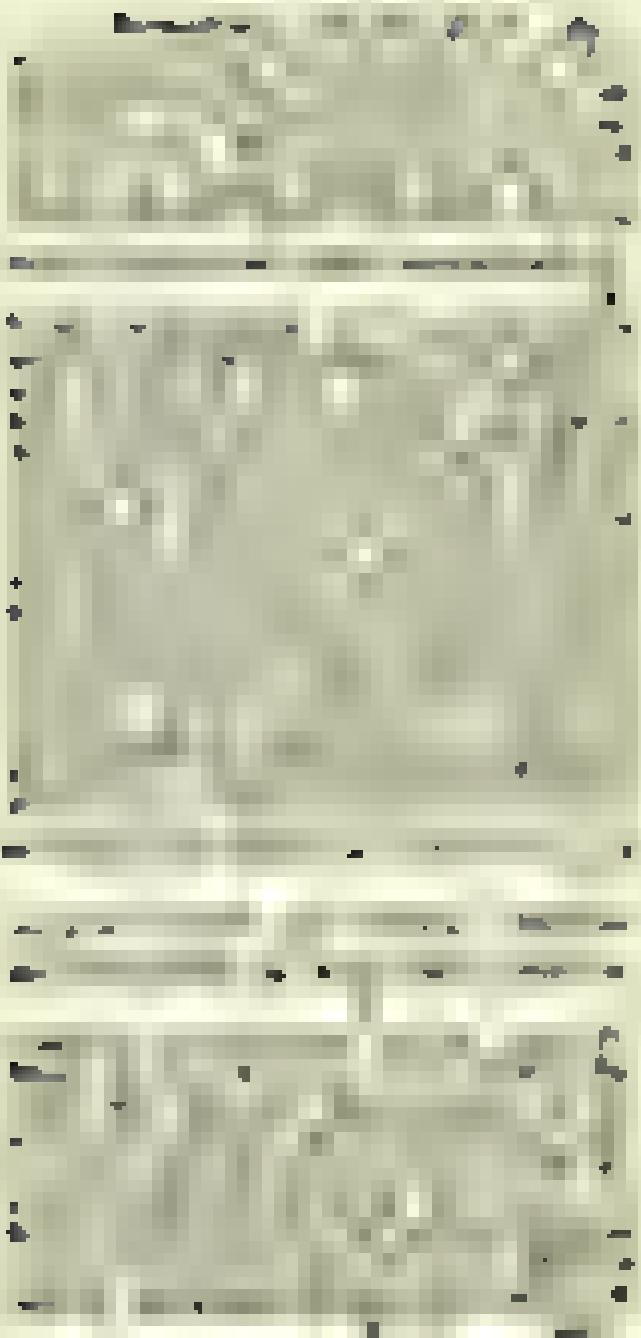
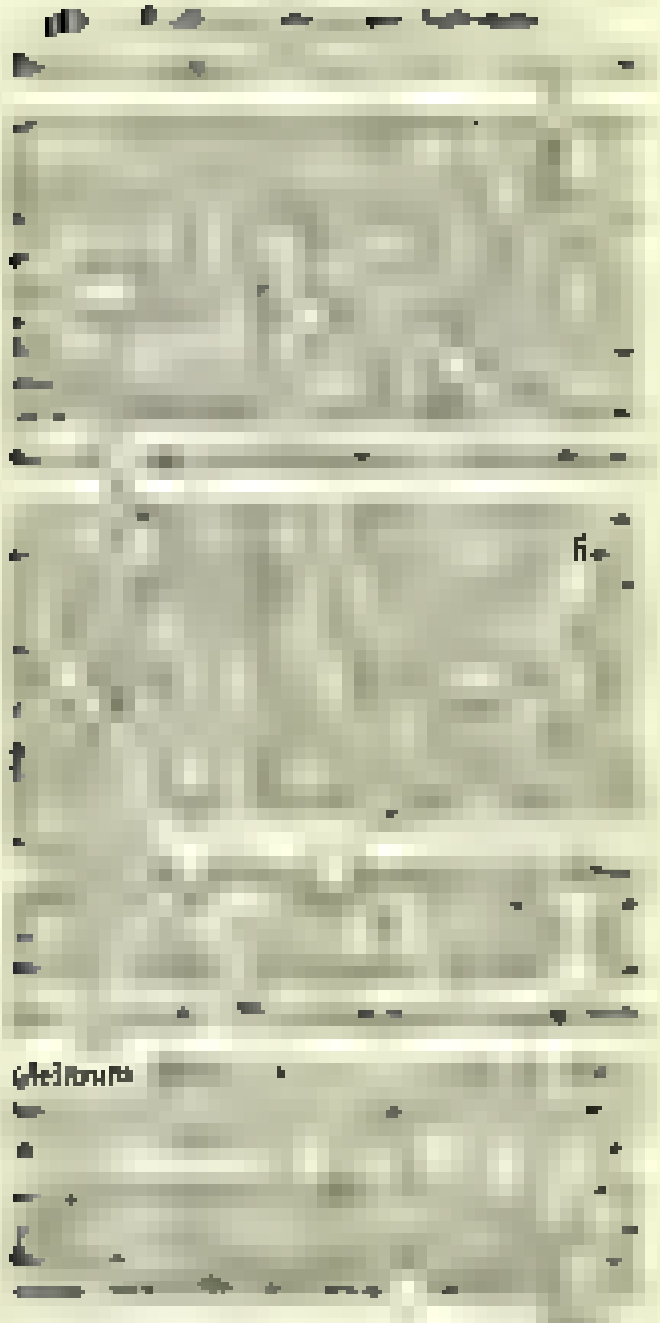
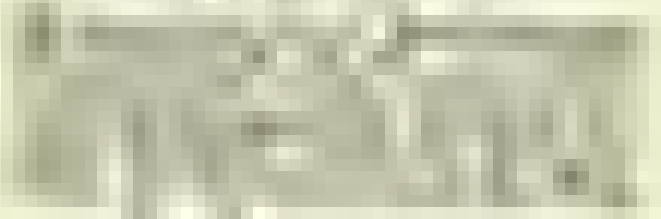


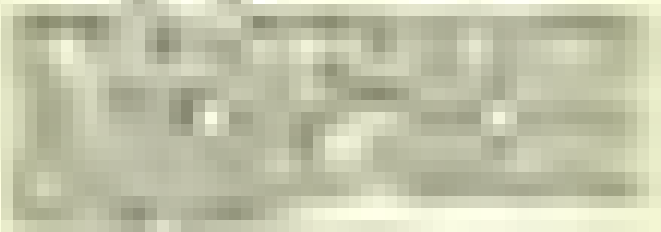






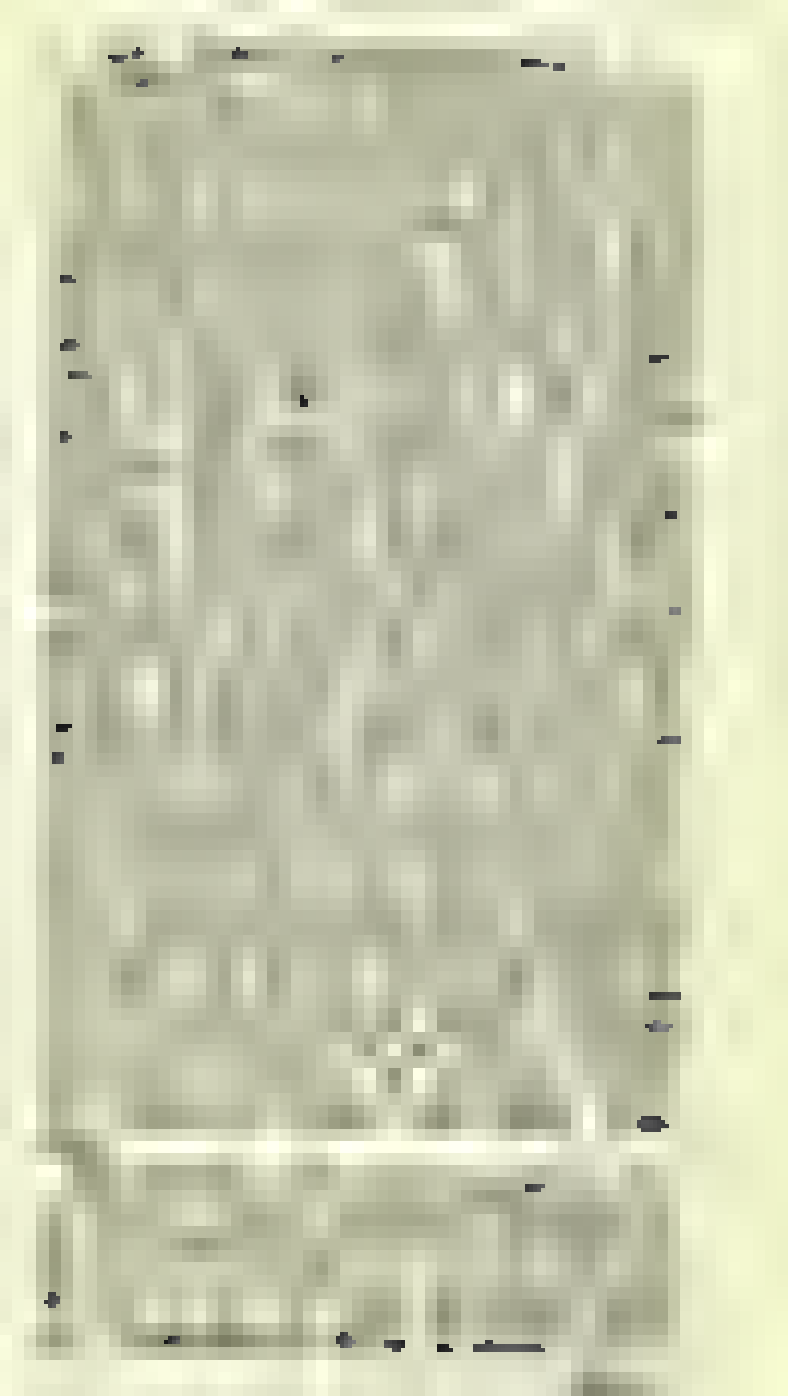


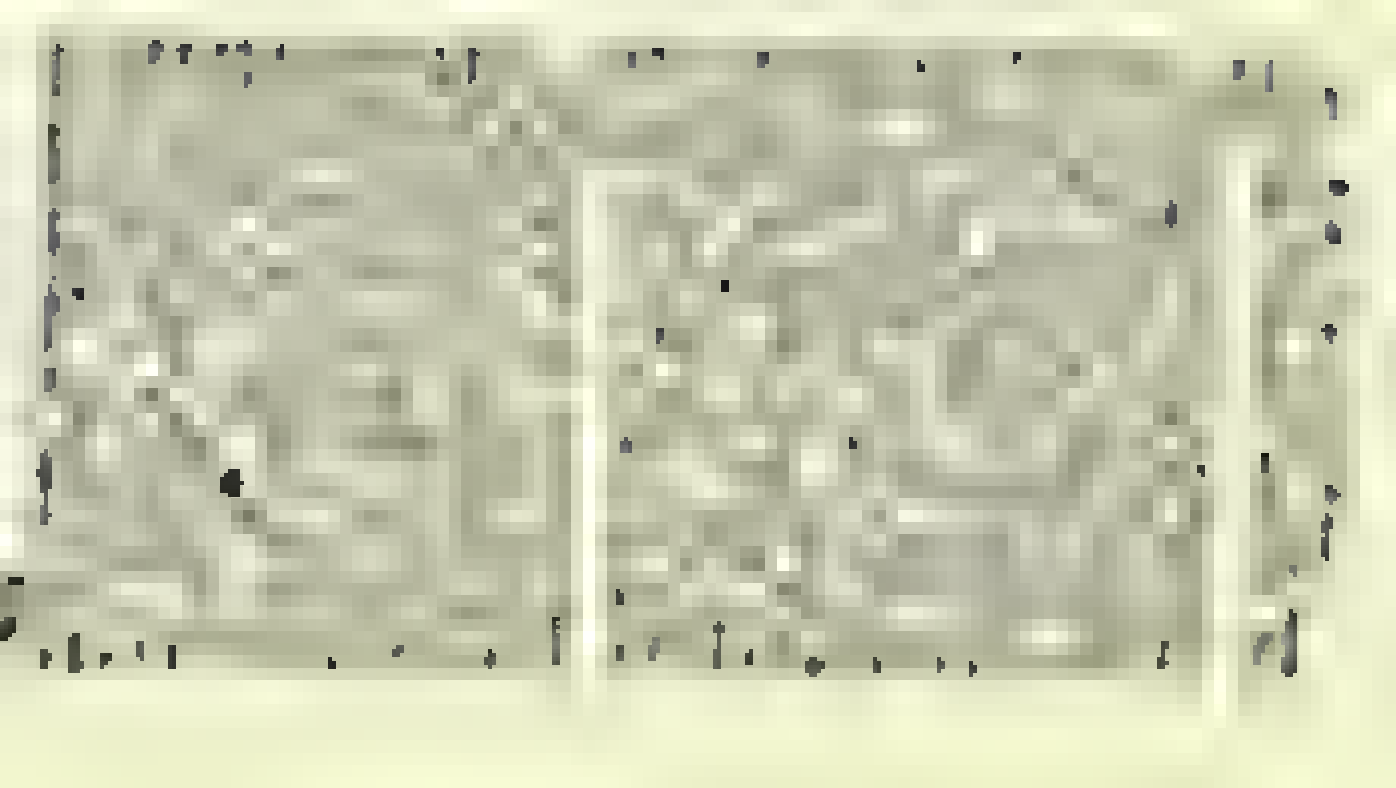


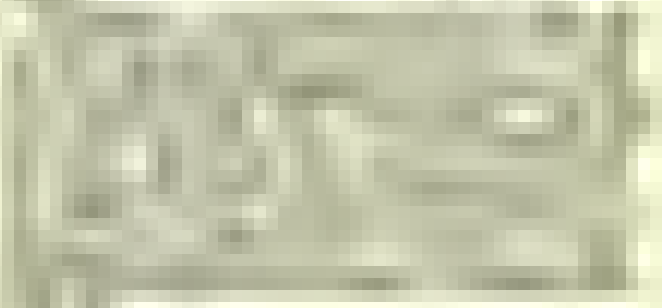


## Demonstratio.

## Scholion.





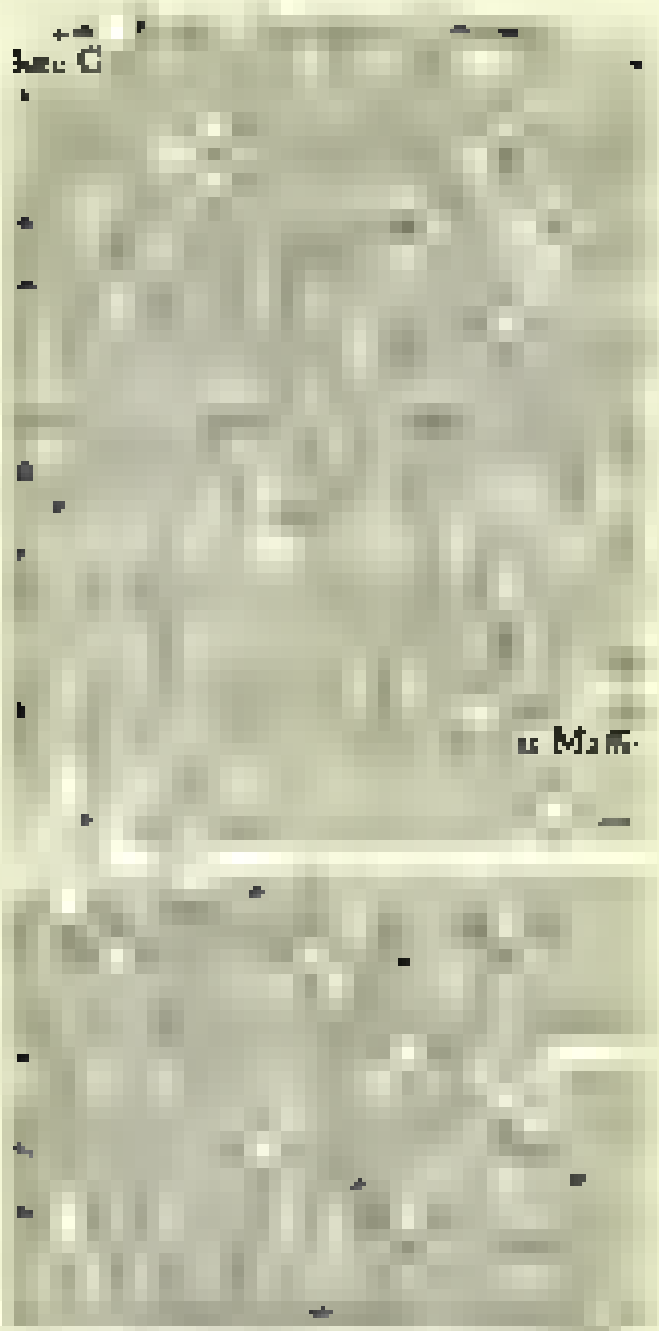


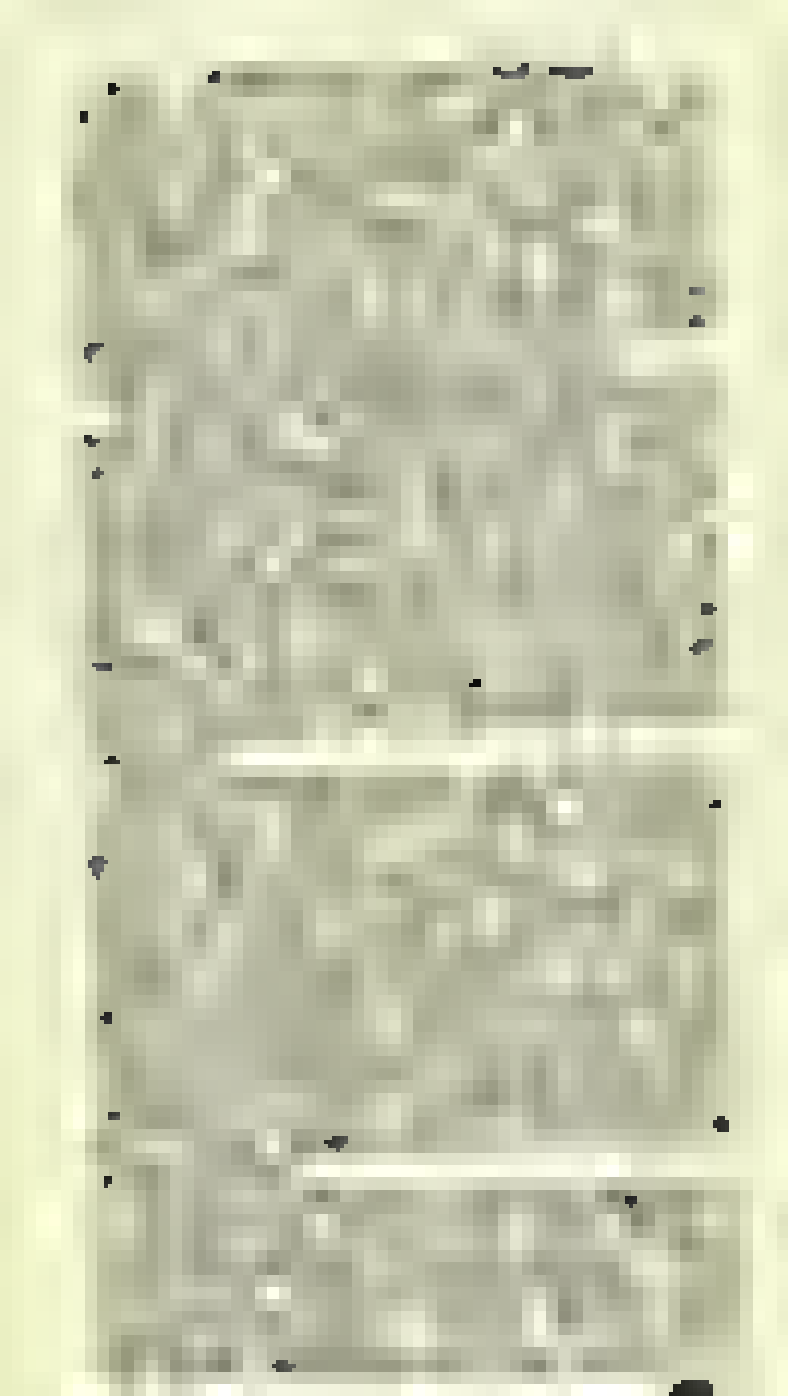
Observatio Barometri, & constitutionis aeris, & penduli ad 22. usque ad 29. Novembris 1703. mane,

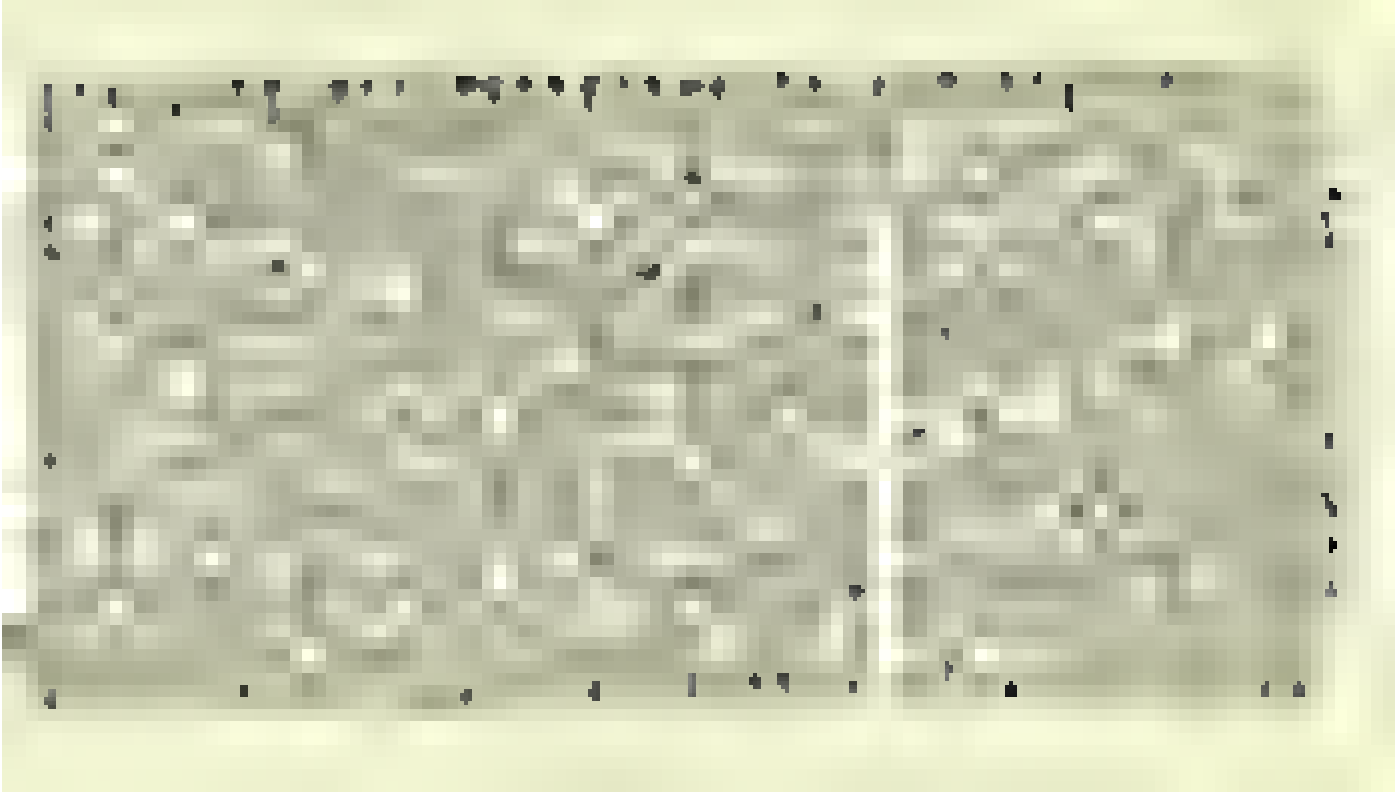
| Dies | Barometri poll. | Lin. | Coelum. |
|---|---|---|---|
| 22. | 27 | 4 $\frac{3}{6}$ | nebulosum |
| 23. | 27. | 2 | pluvium |
| 24. | 27. | 3 $\frac{1}{2}$ | pluvium |
| 25. | 27. | 9 $\frac{4}{6}$ | serenum |
| 26. | 28. | 1 $\frac{4}{6}$ | valde nebulosum |
| 27. | 27. | 11 $\frac{1}{2}$ | valde nebulosum |
| 28. | 27 | 9 $\frac{4}{6}$ | nebulosum |
| 29. | 27. | 7 $\frac{4}{6}$ | serenum |

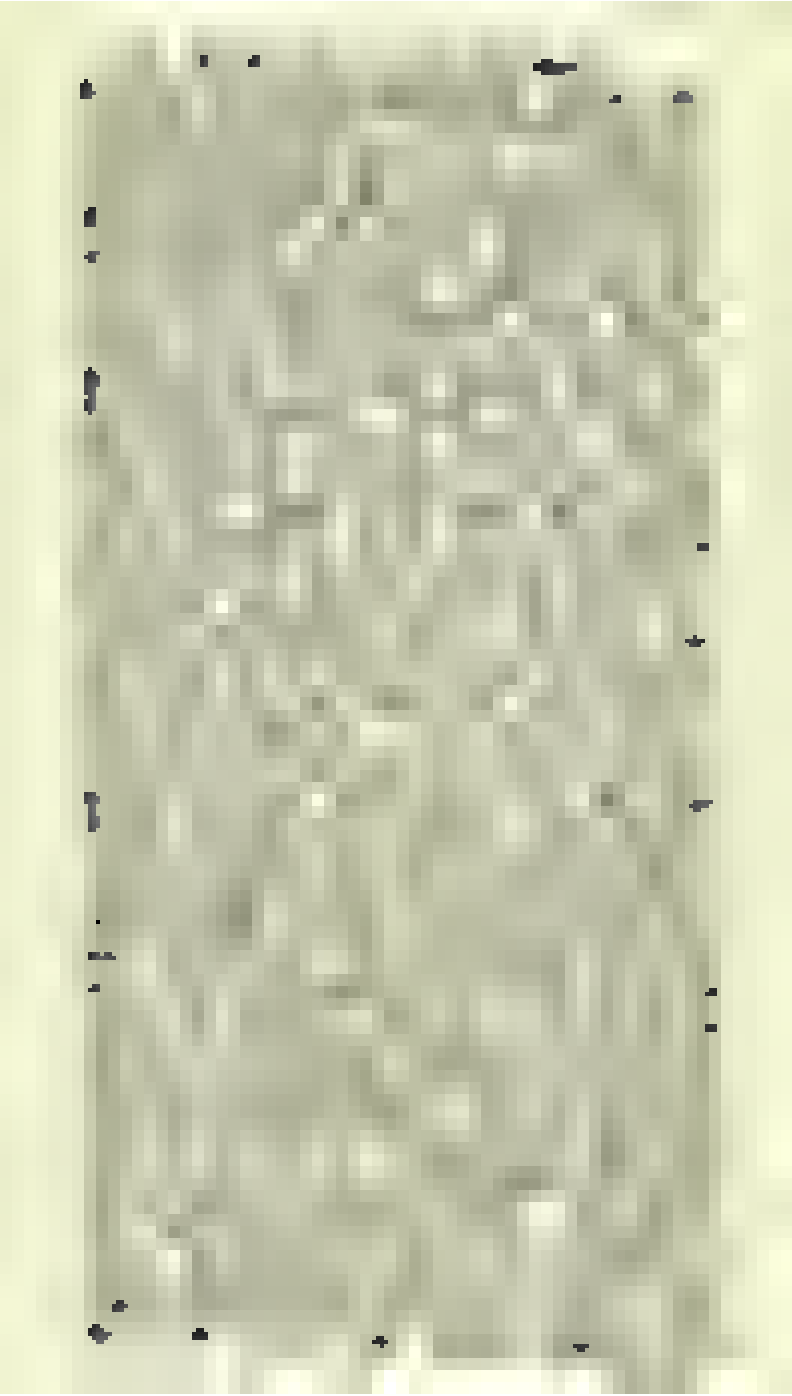
Reperi per transitum Solis Meridianum, & aequationem horologii horologium inter 22. & 25. horologium quotidie motum medium anticipasse $9'' \frac{2}{3}$ inter 25. & 26. vero diem anticipavit tantum $6''$ atque sub per nebulam retardatum $3'' \frac{1}{3}$ a 27 usque 29. quotidie anticipavit $9''$. Ita de la Hire, ex quo evidens est, tempore pluvio non retardari pendulum notabiliter. Secundo constat, non majorem dari refractionem in aqua, quam

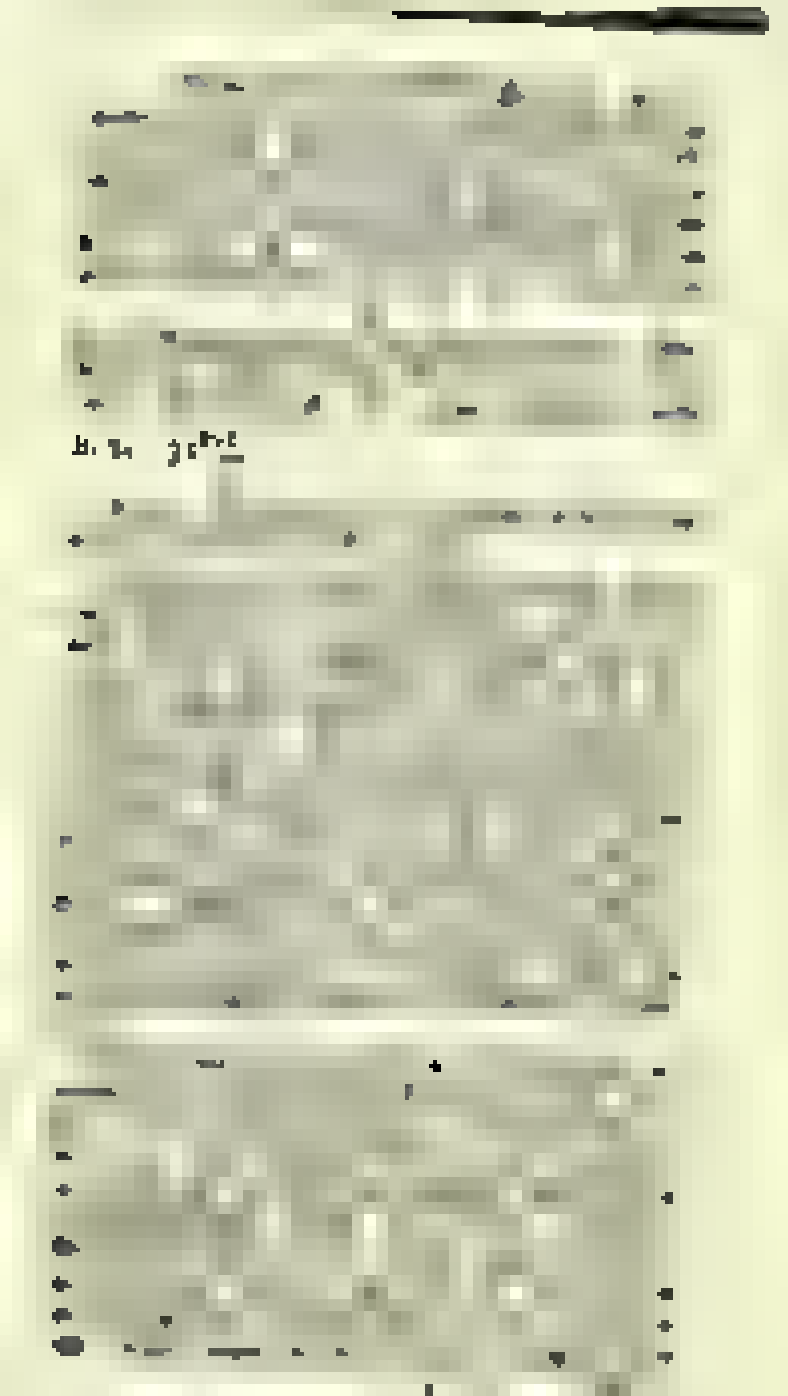
terra.

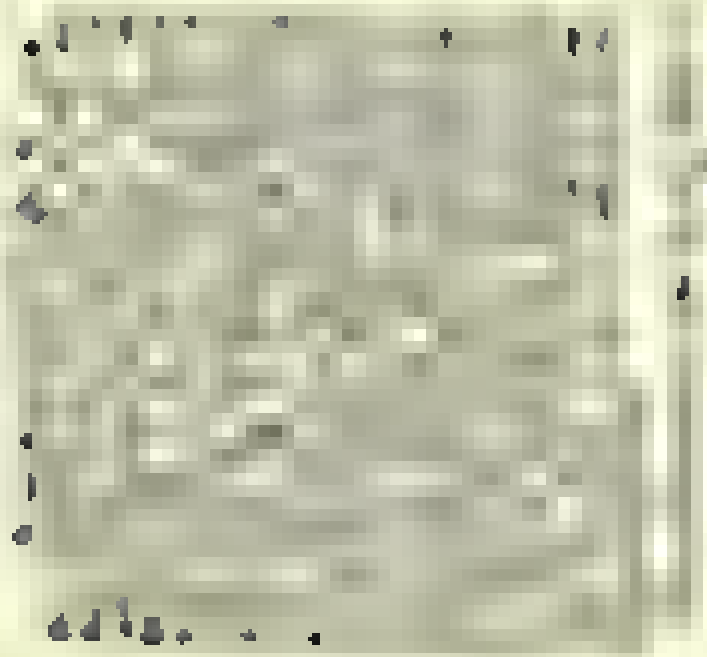


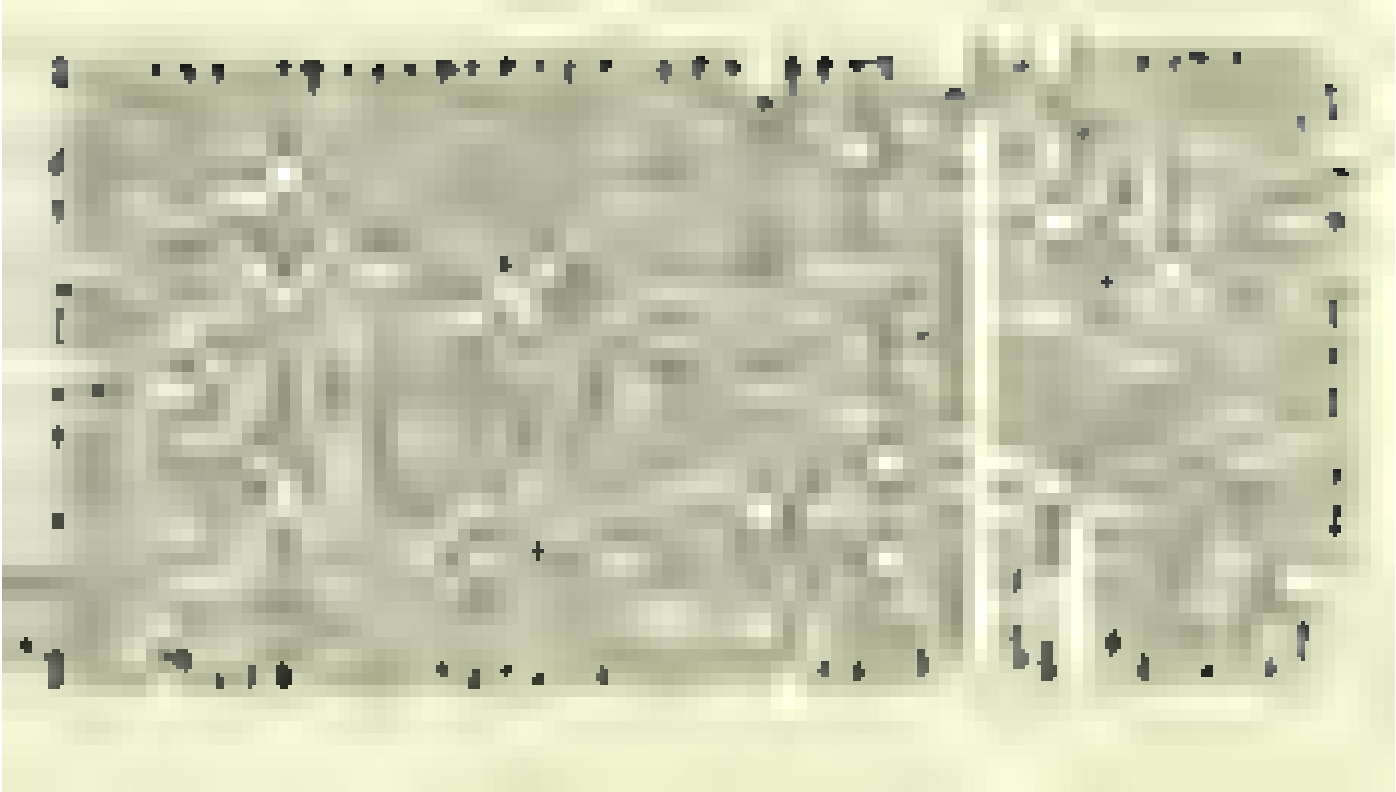


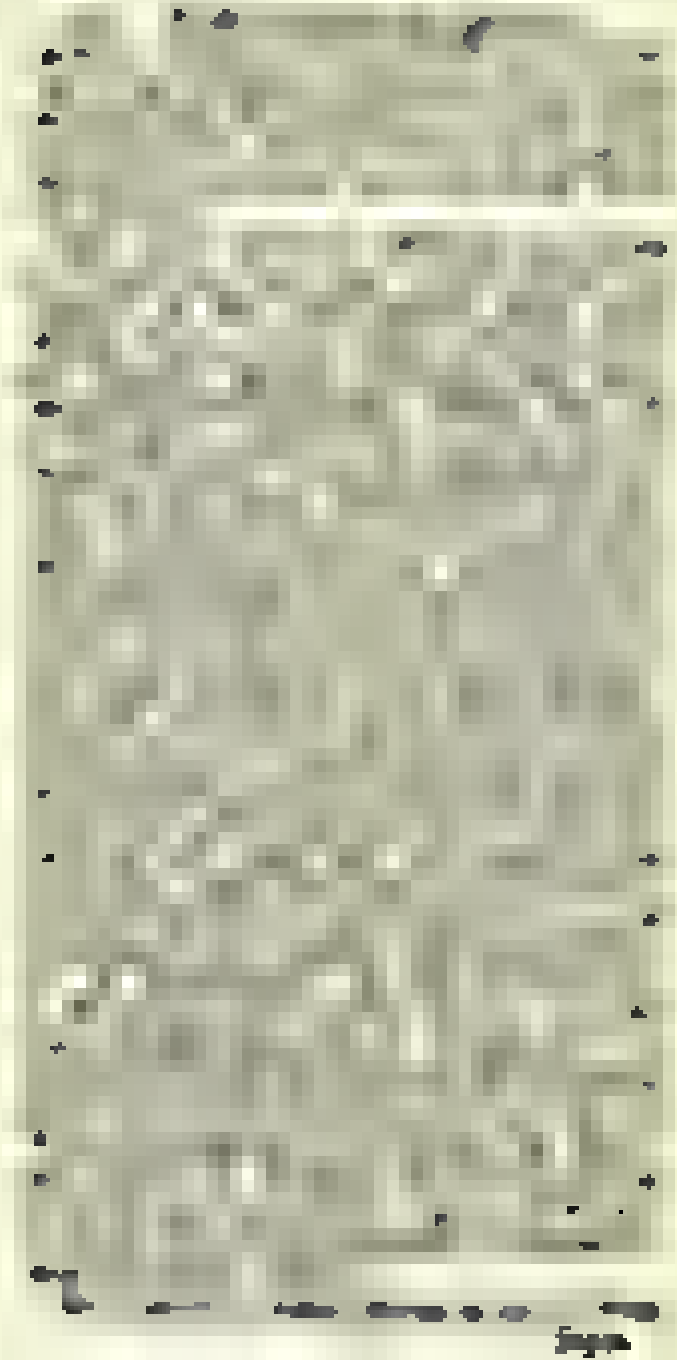


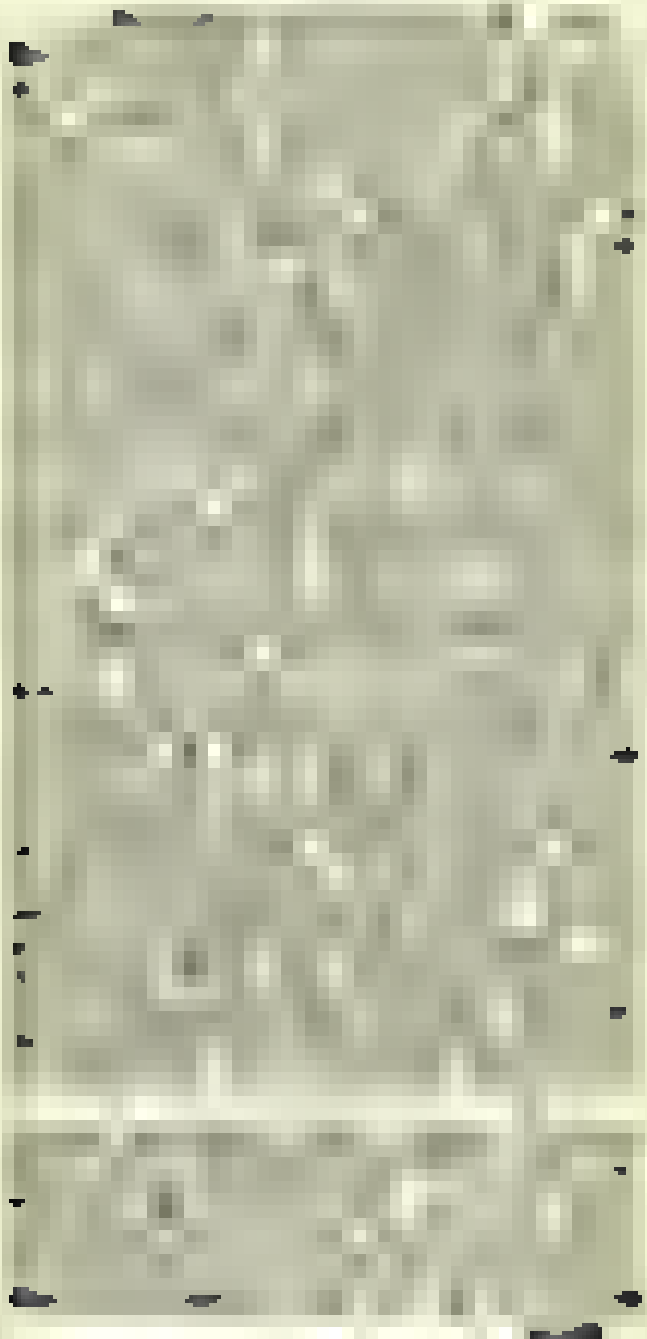


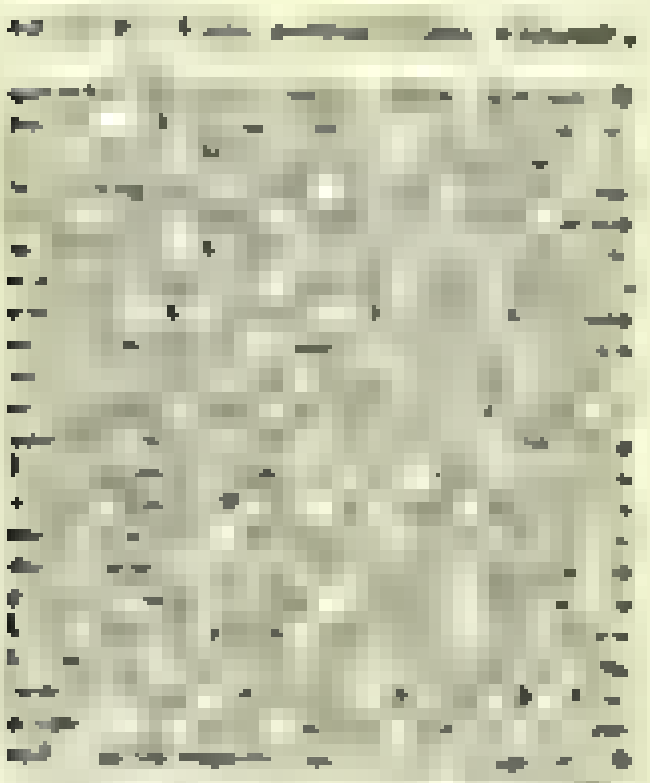


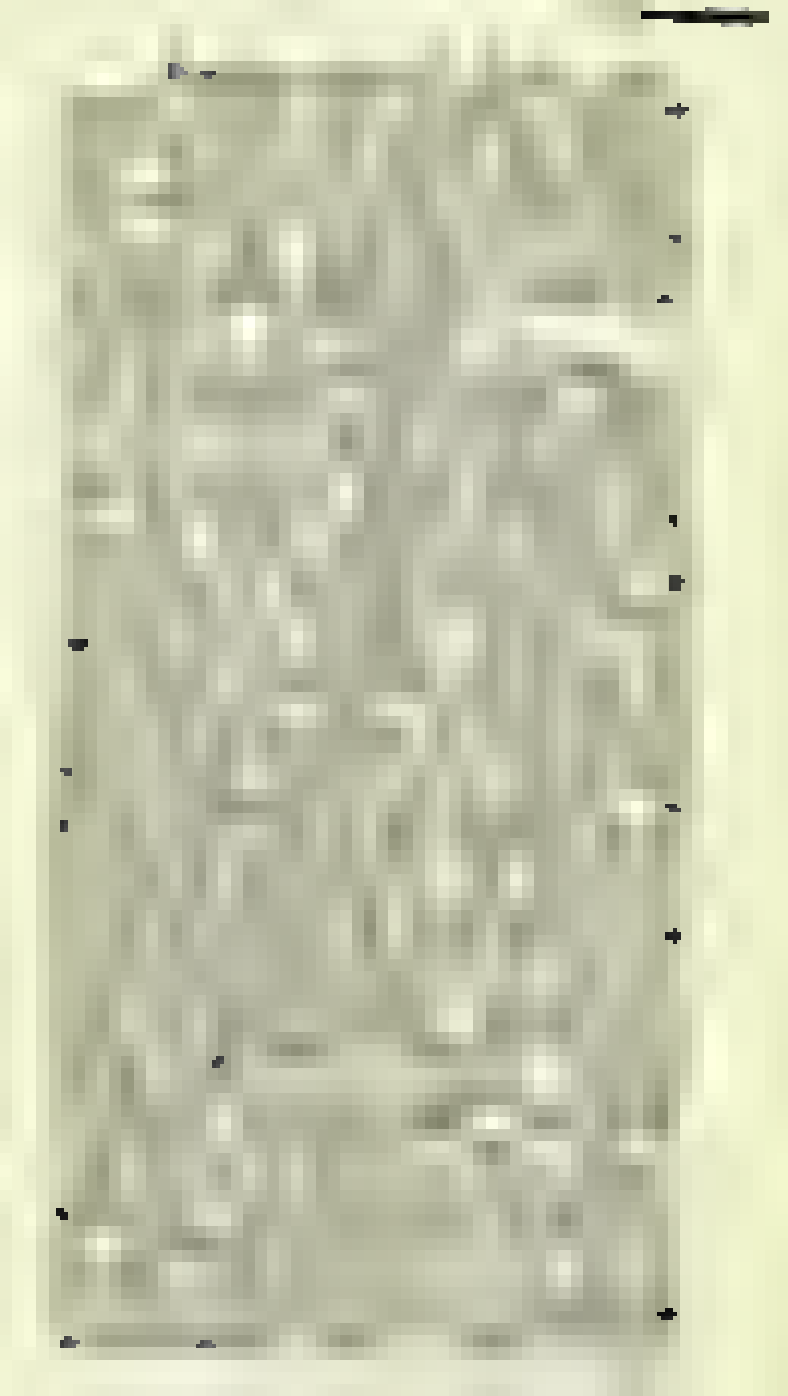


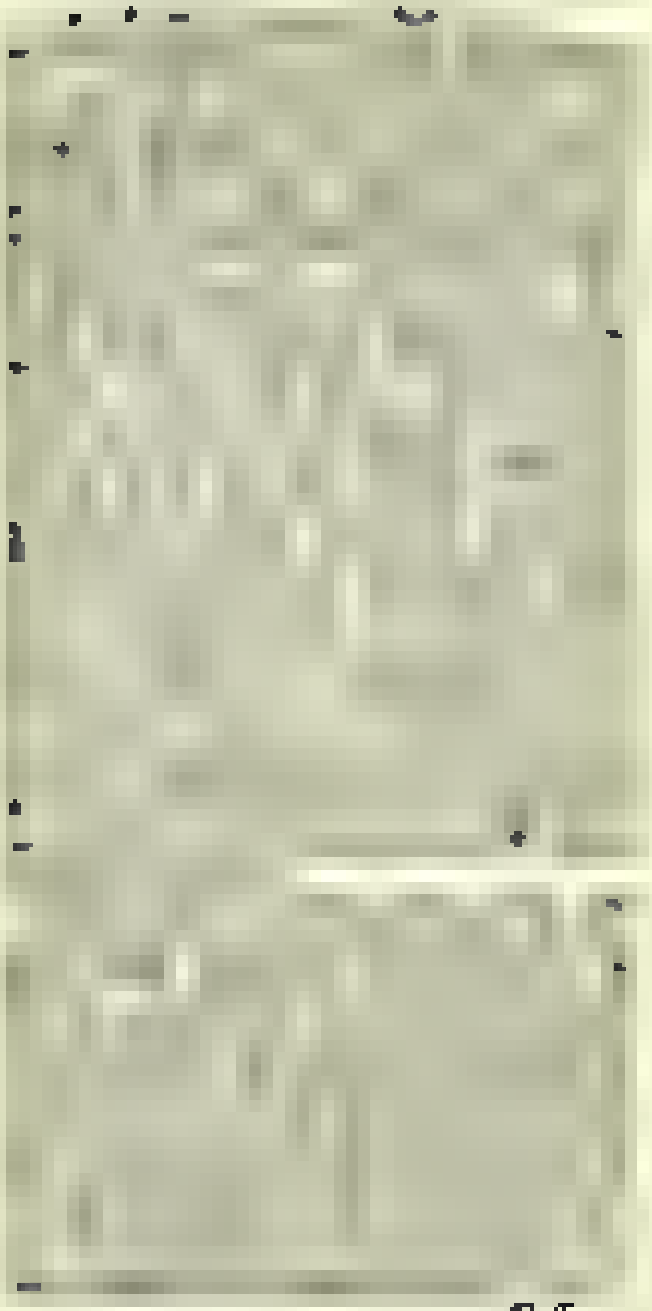












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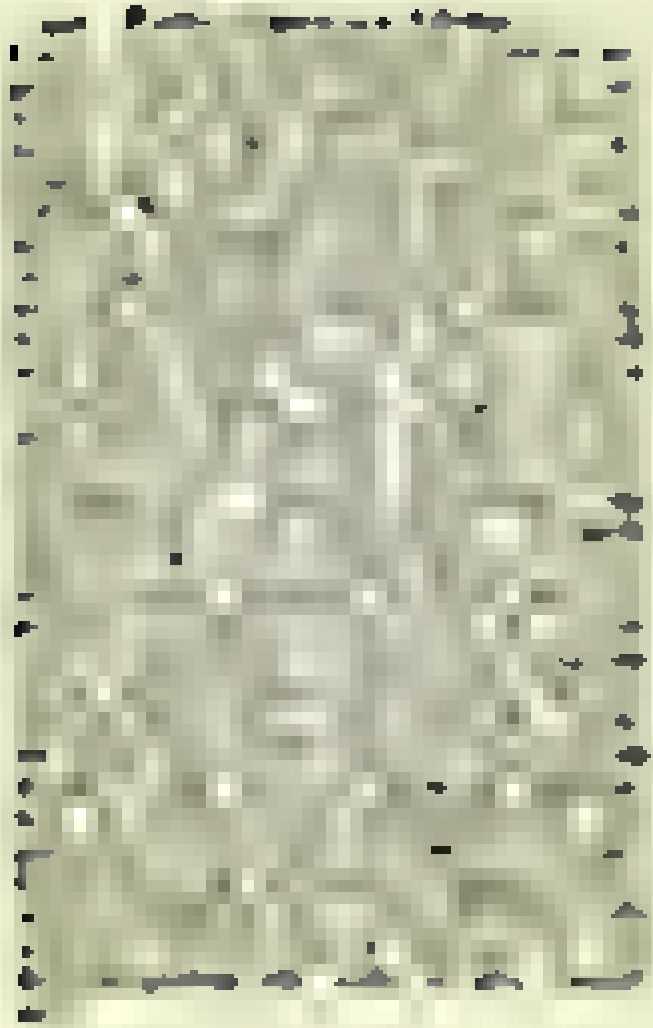

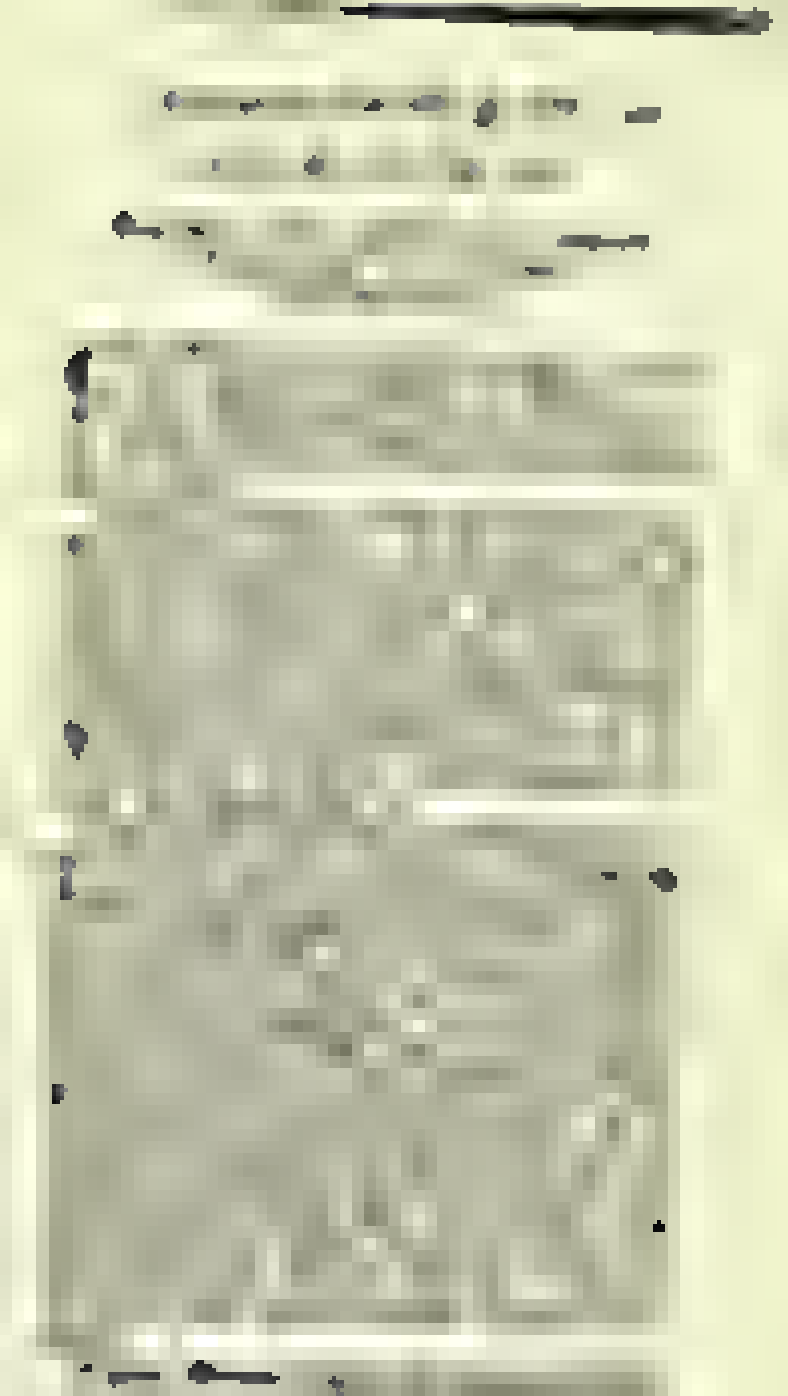

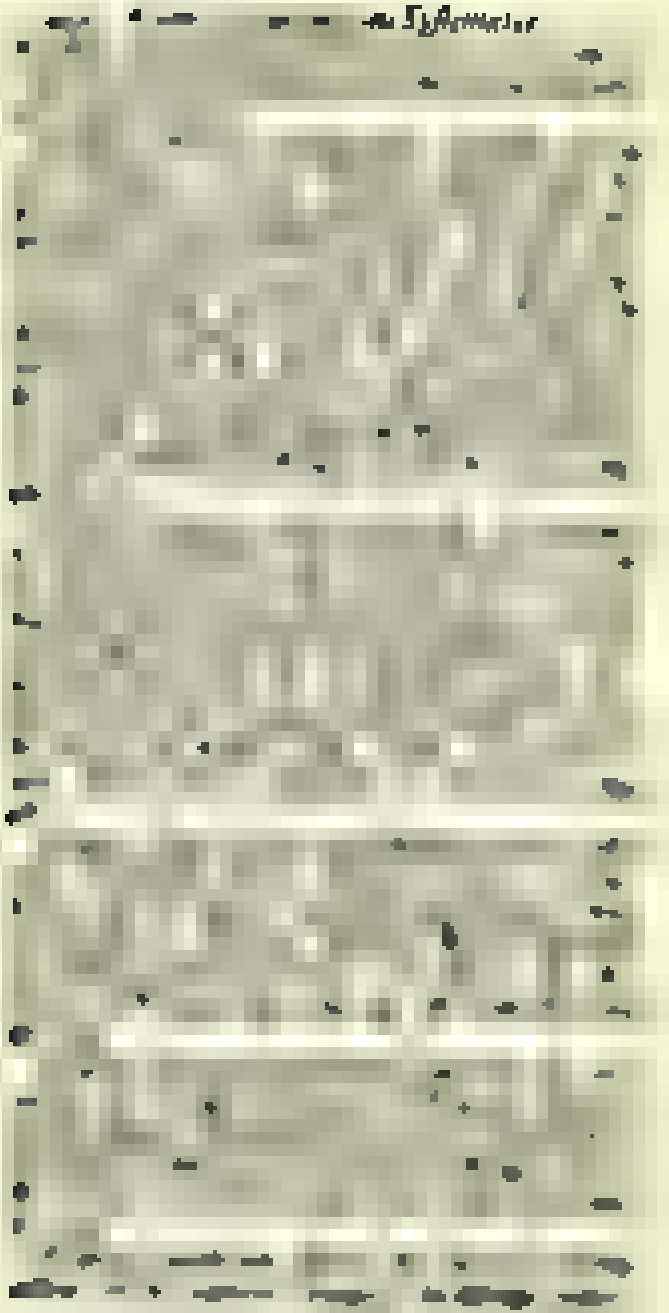

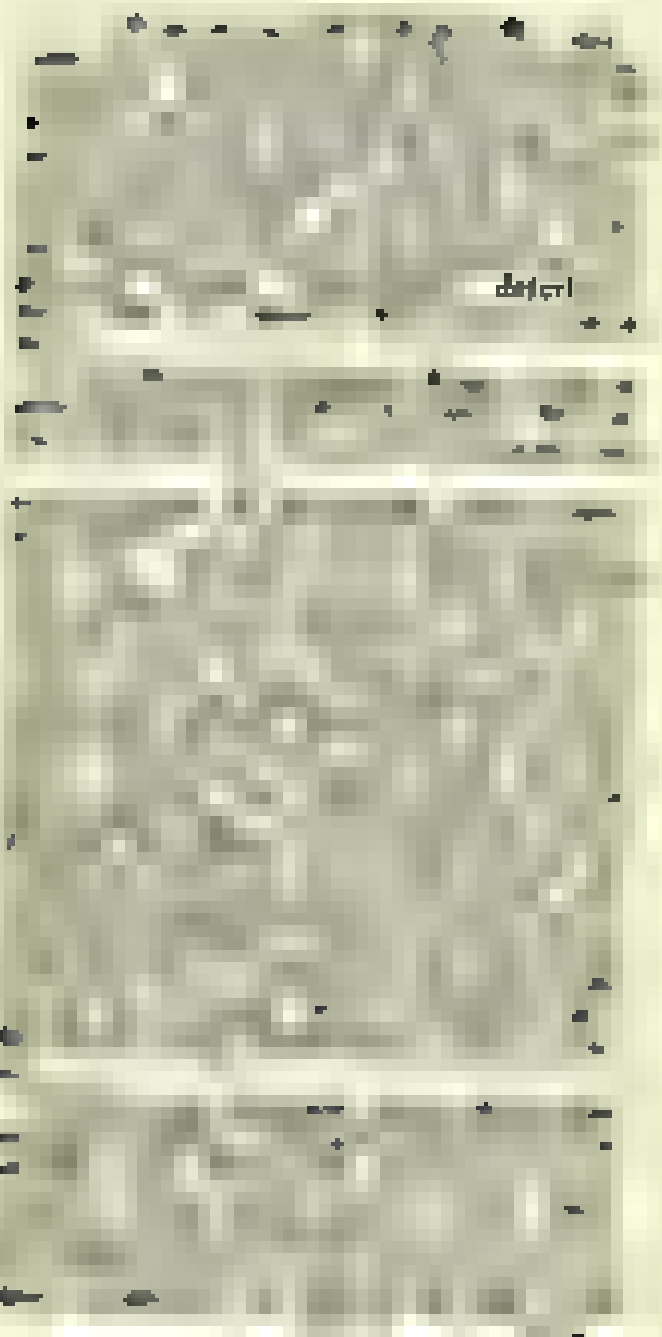

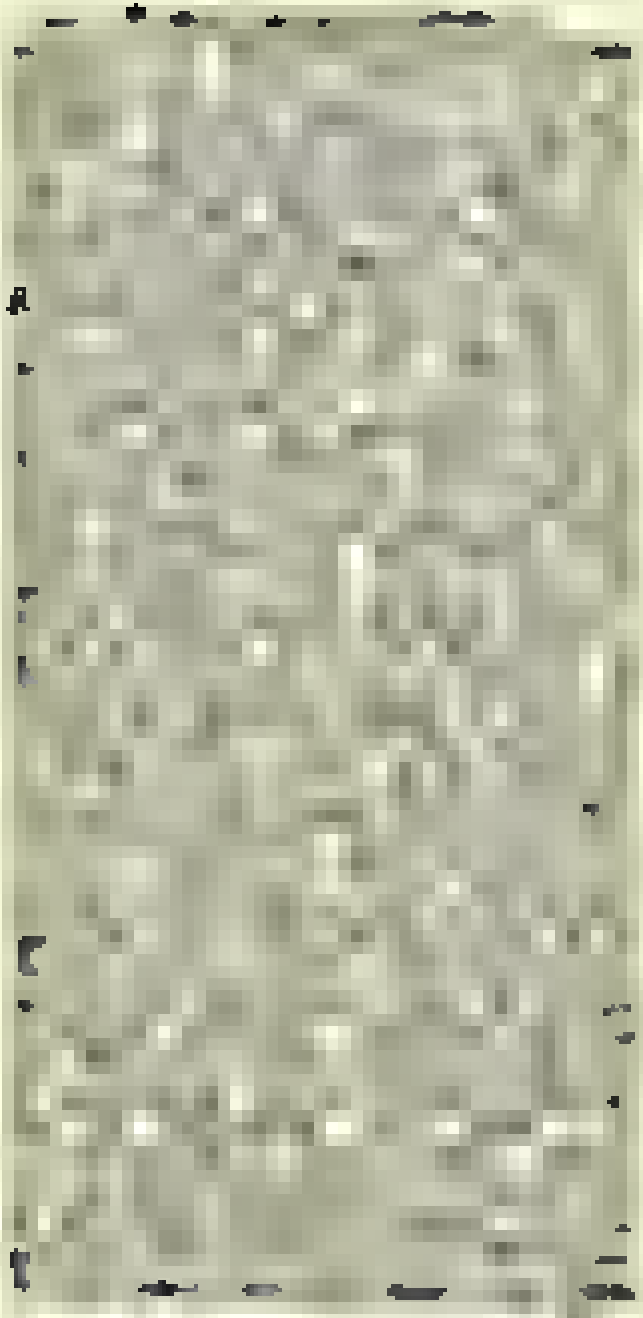

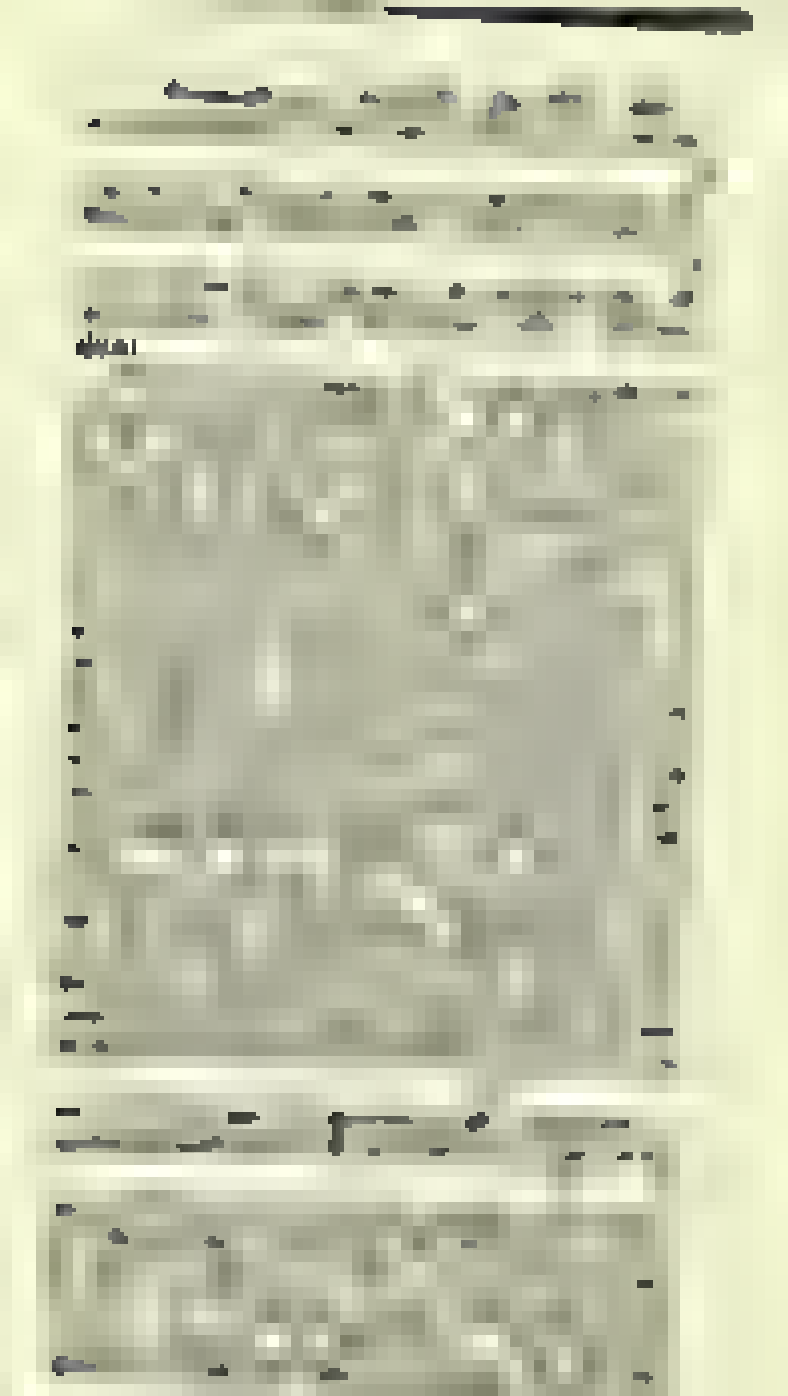

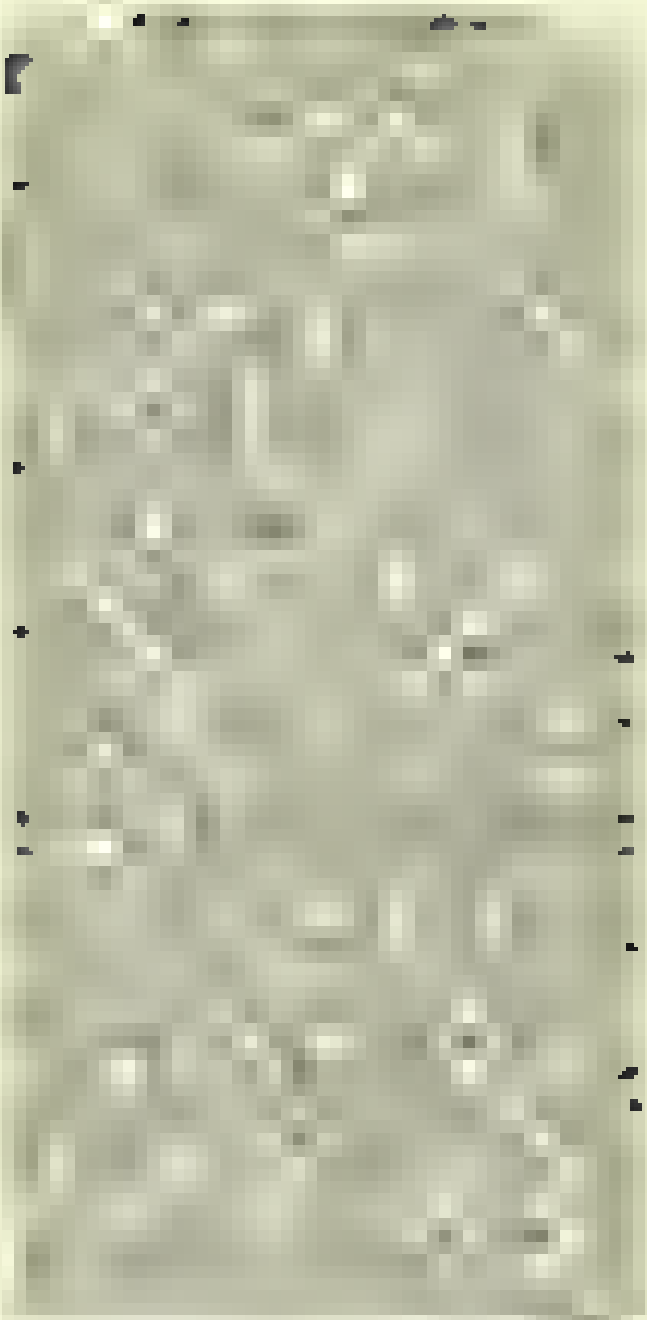

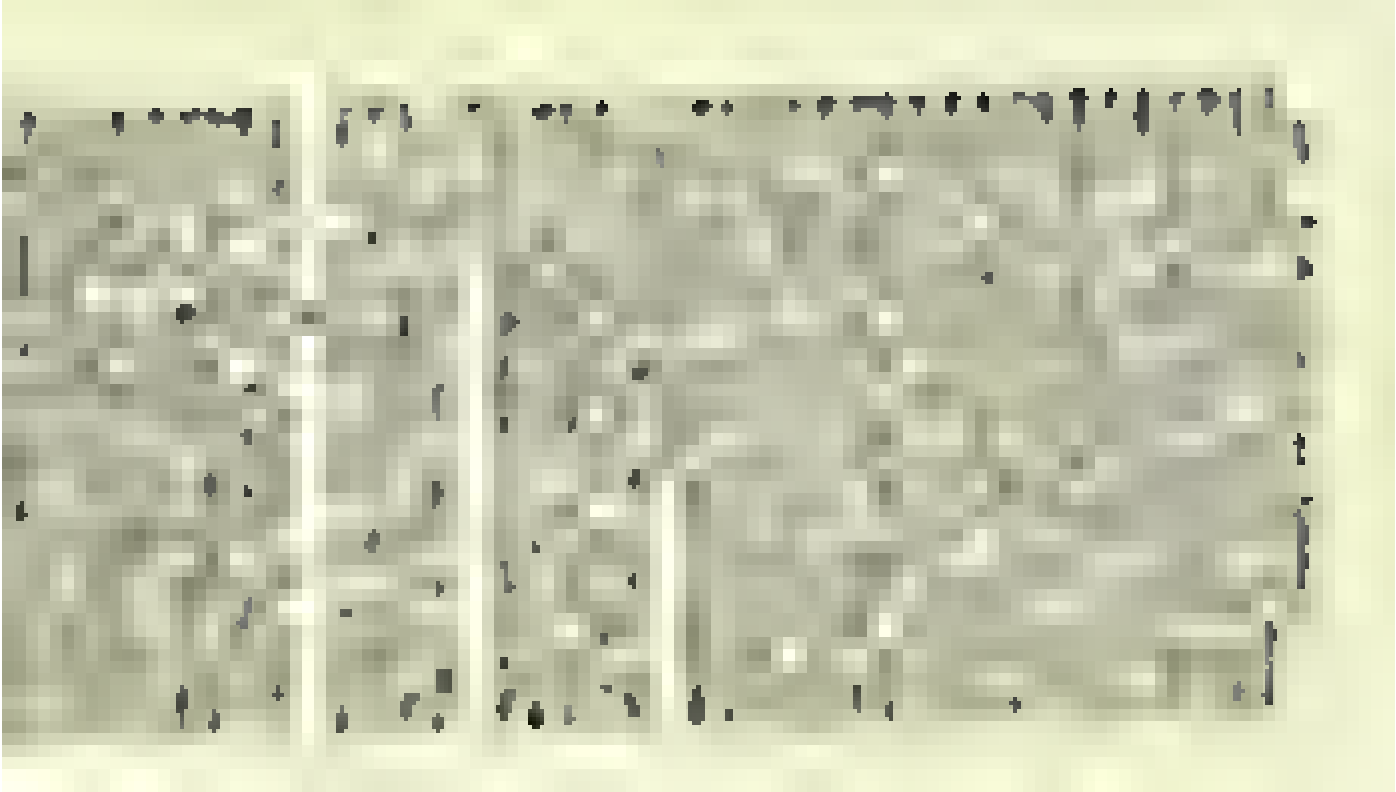

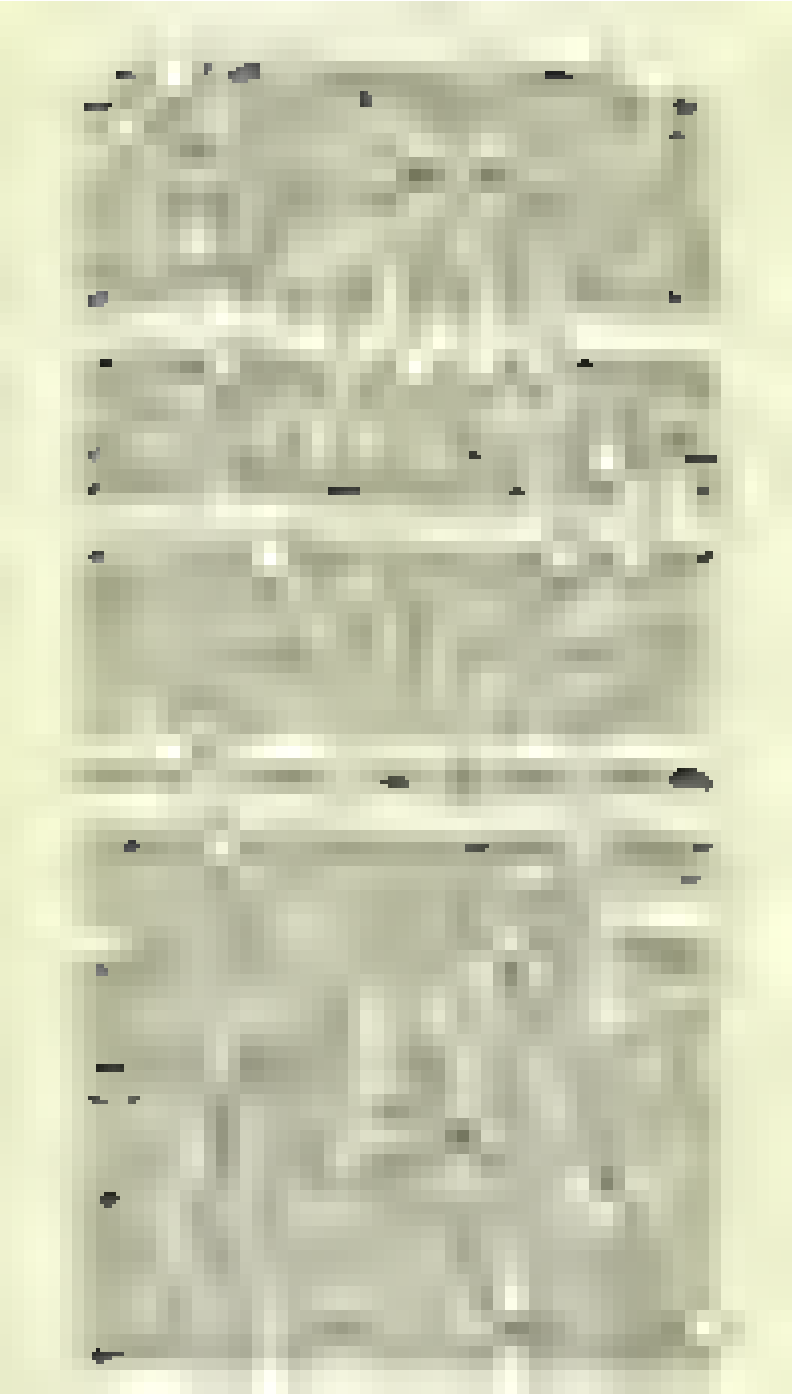

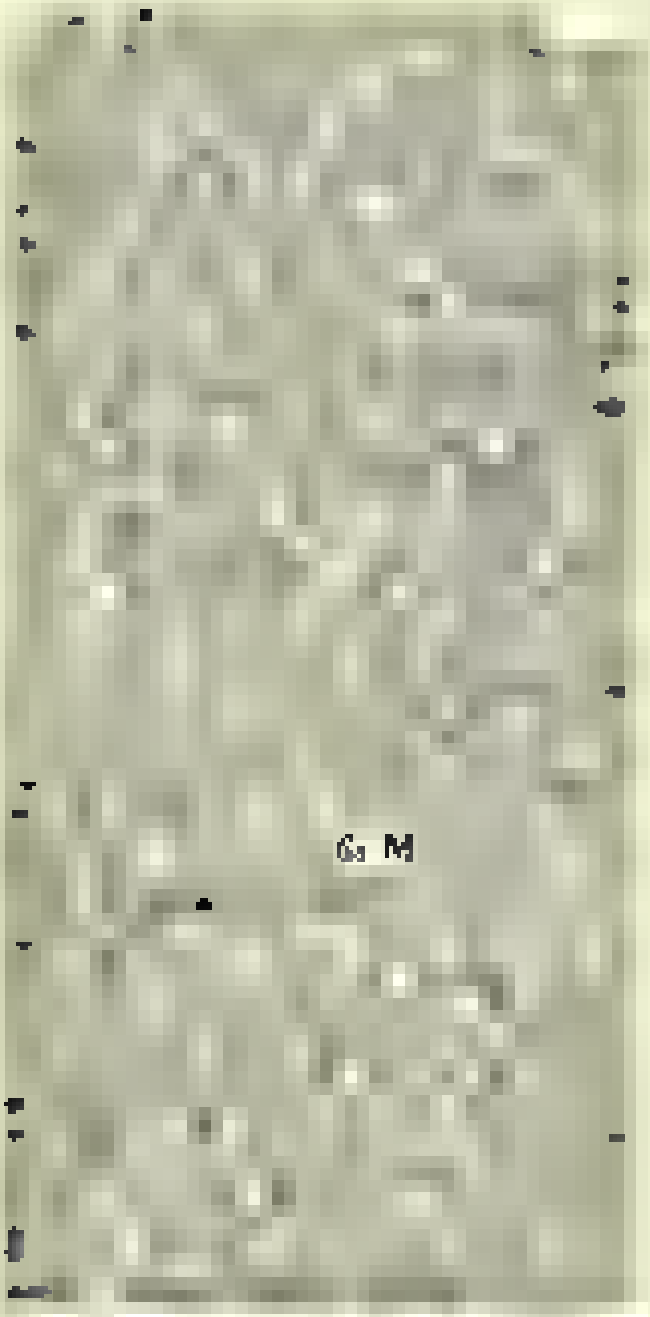

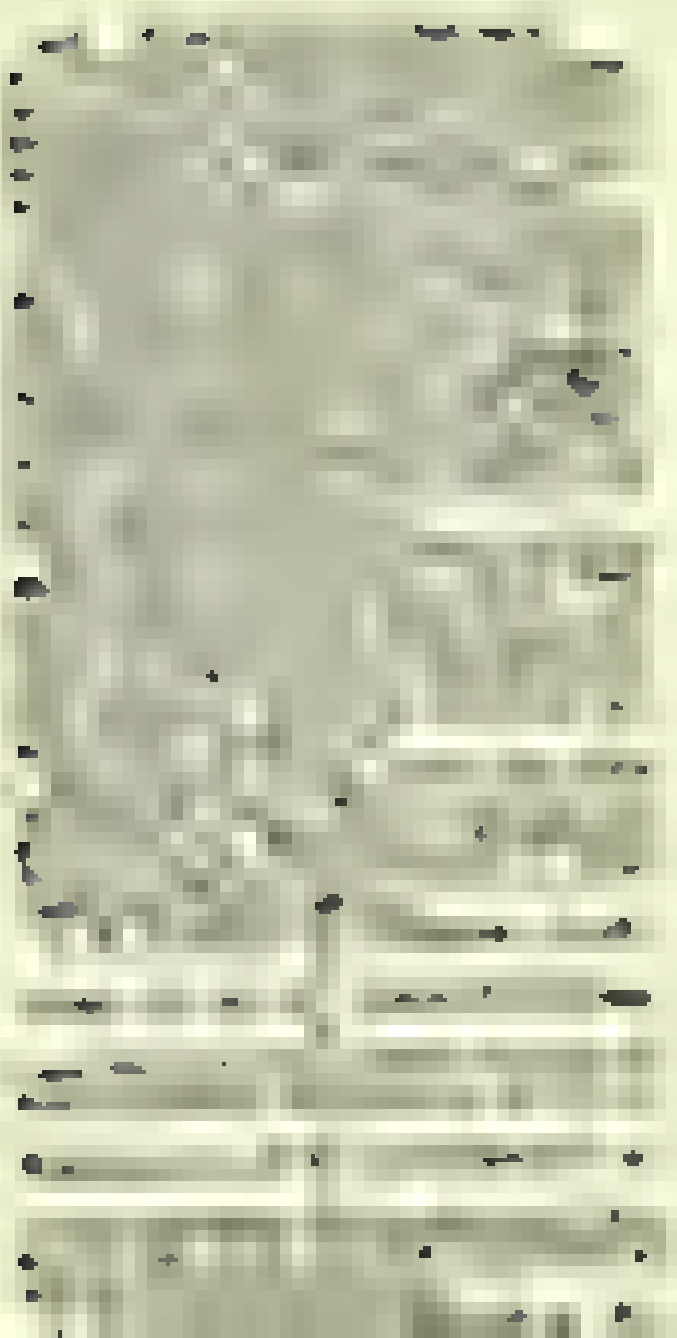

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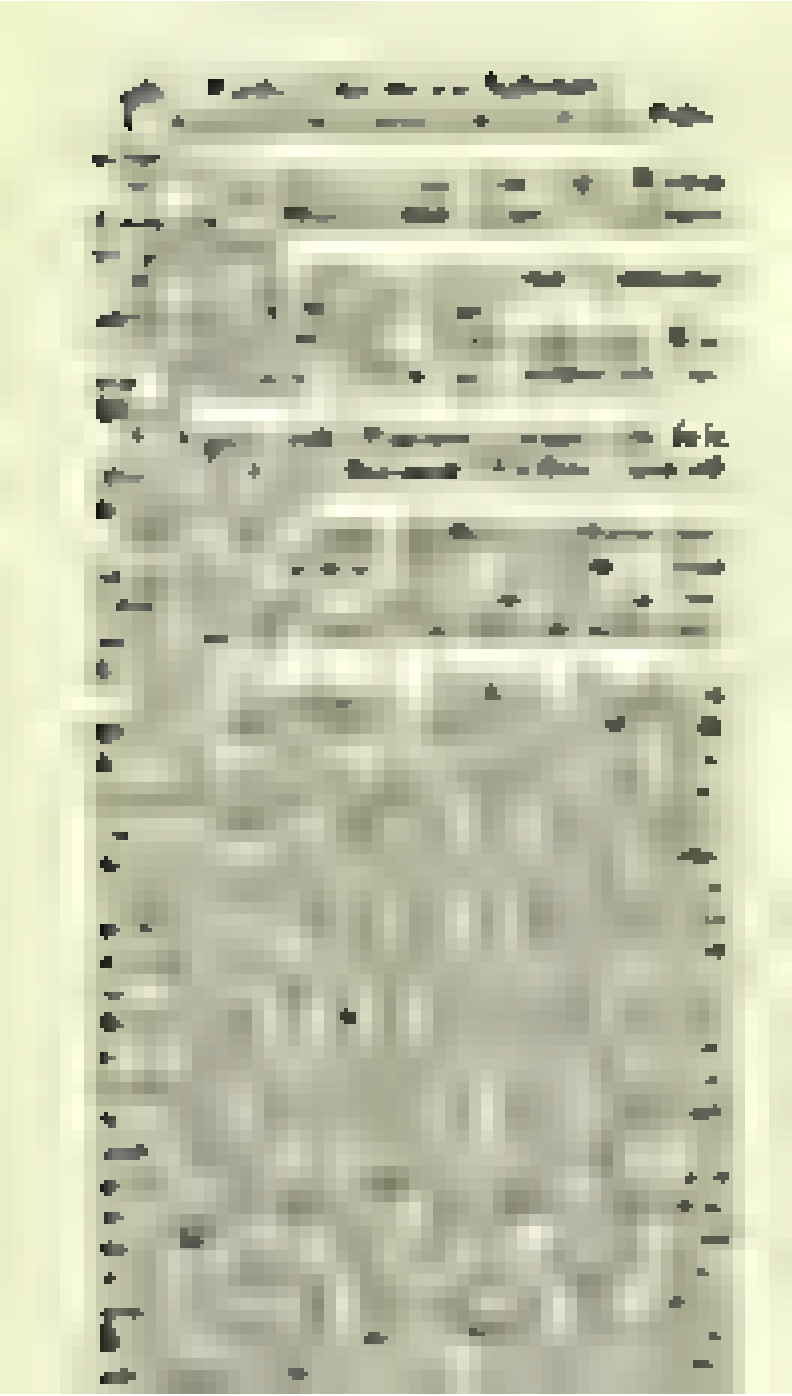

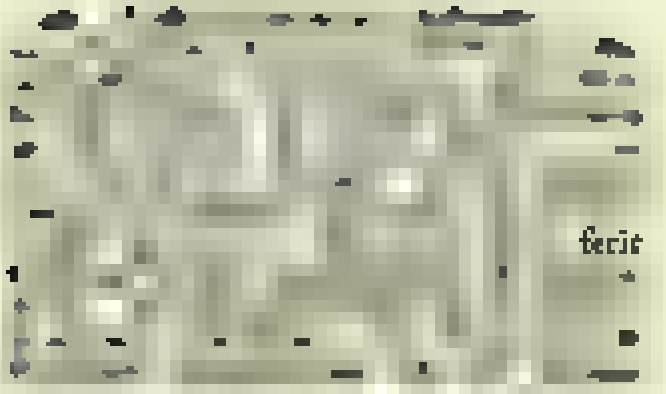
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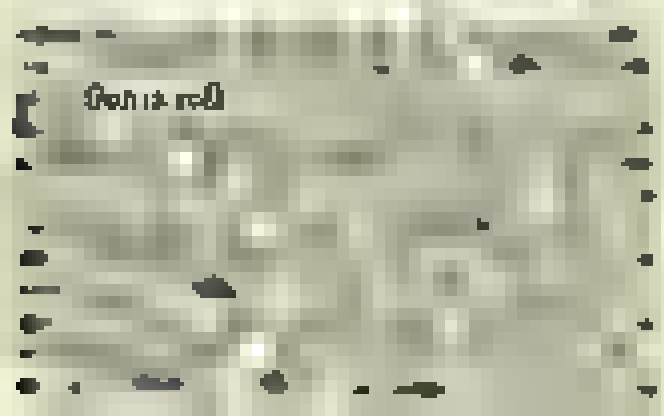

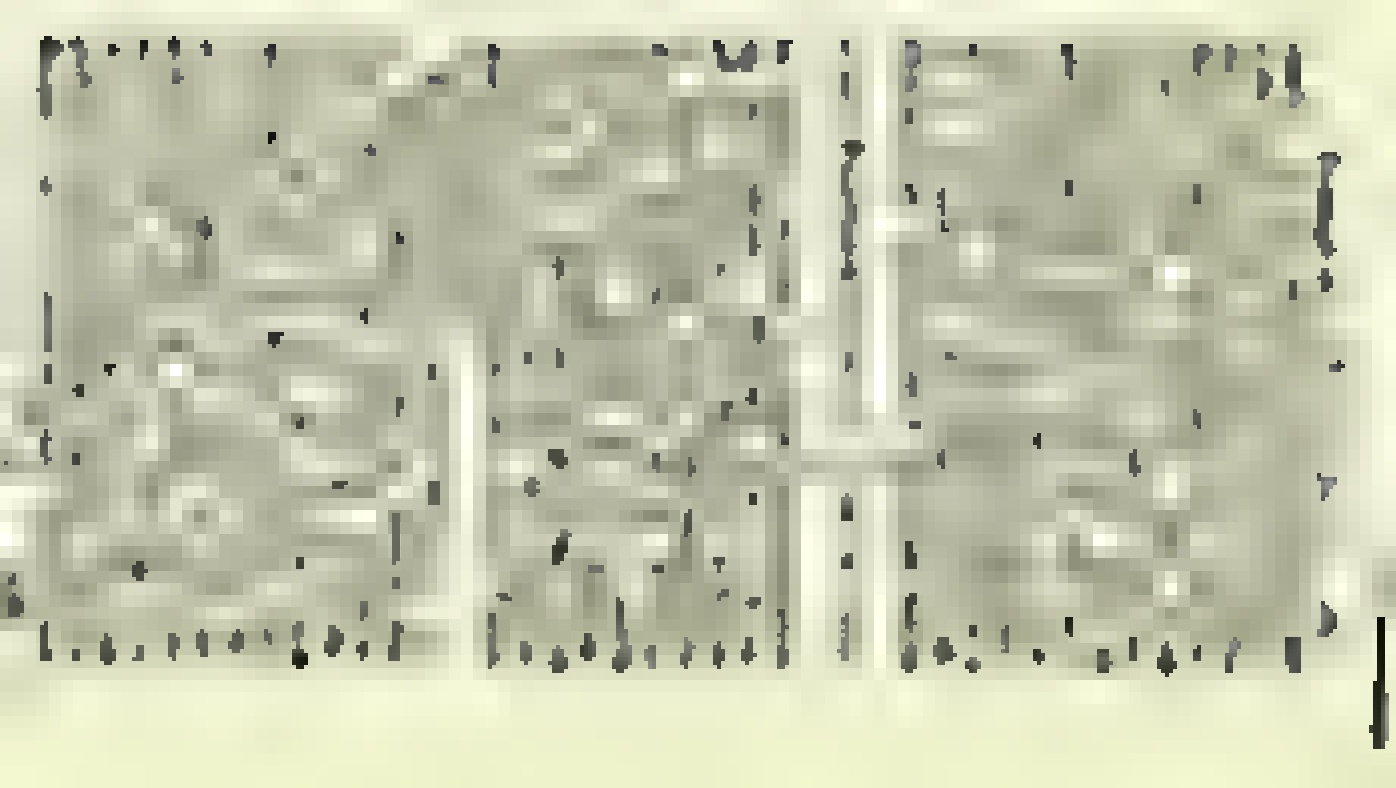

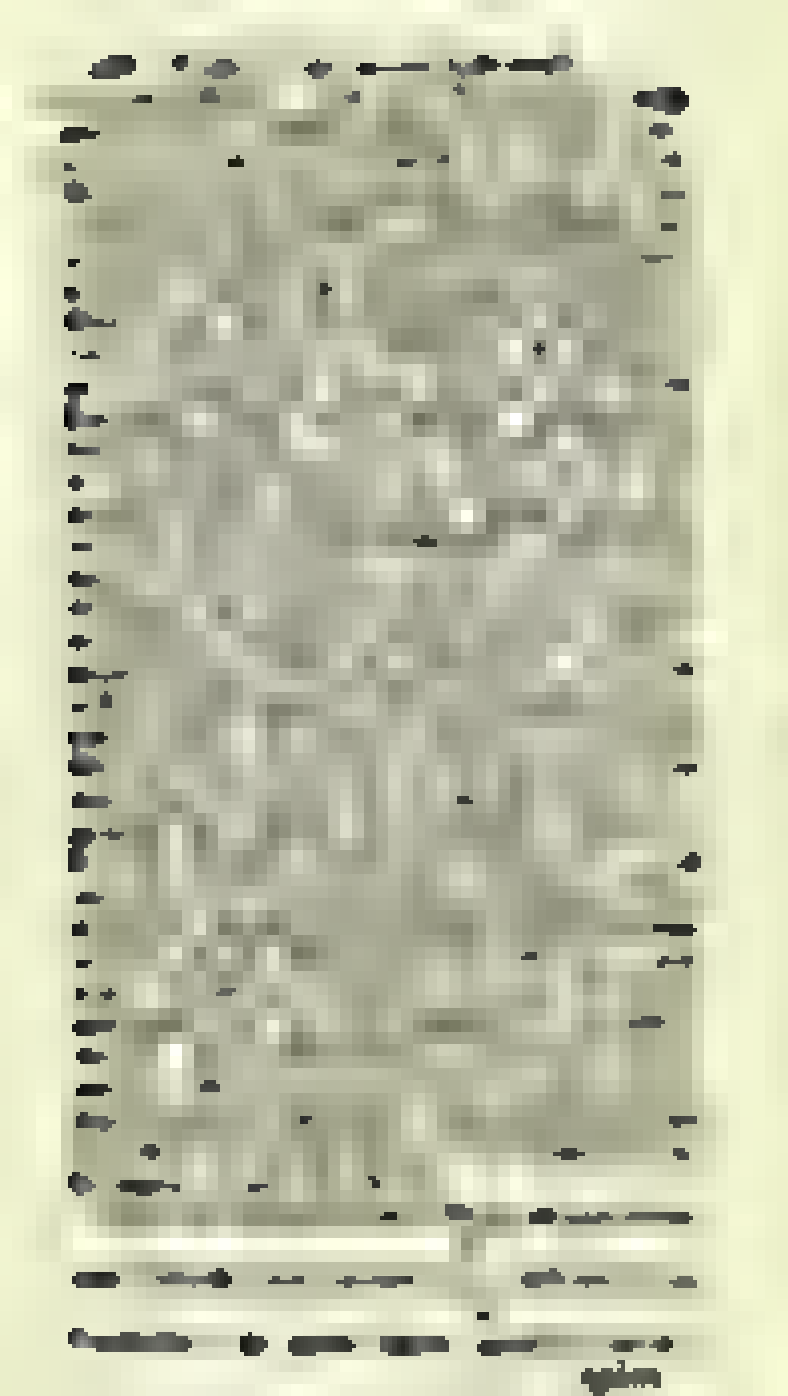

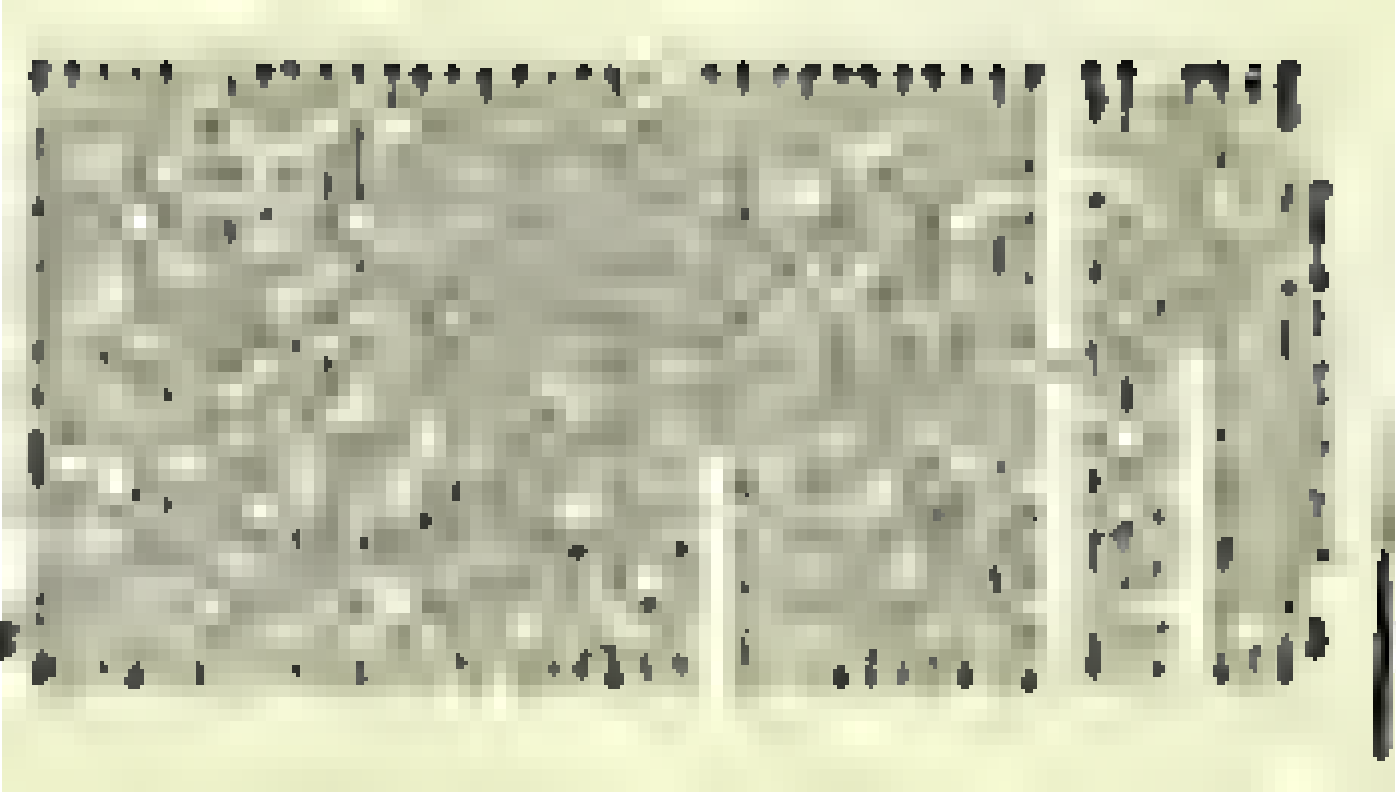

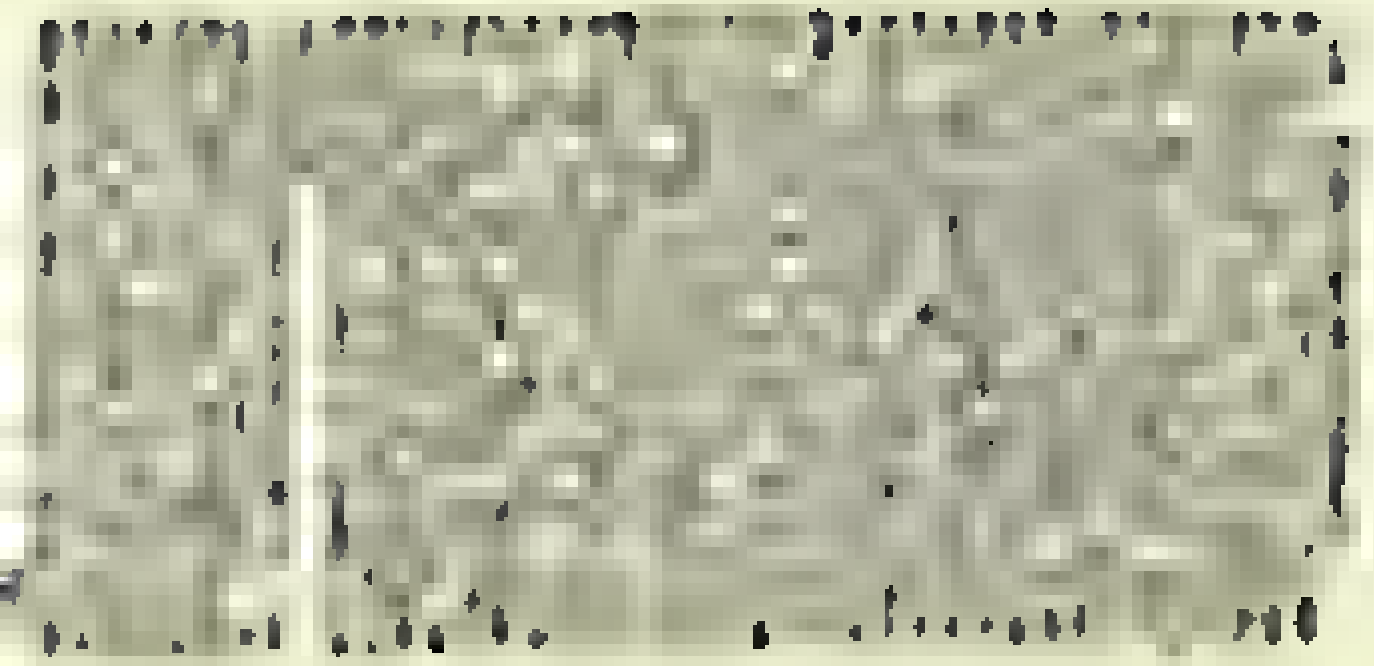

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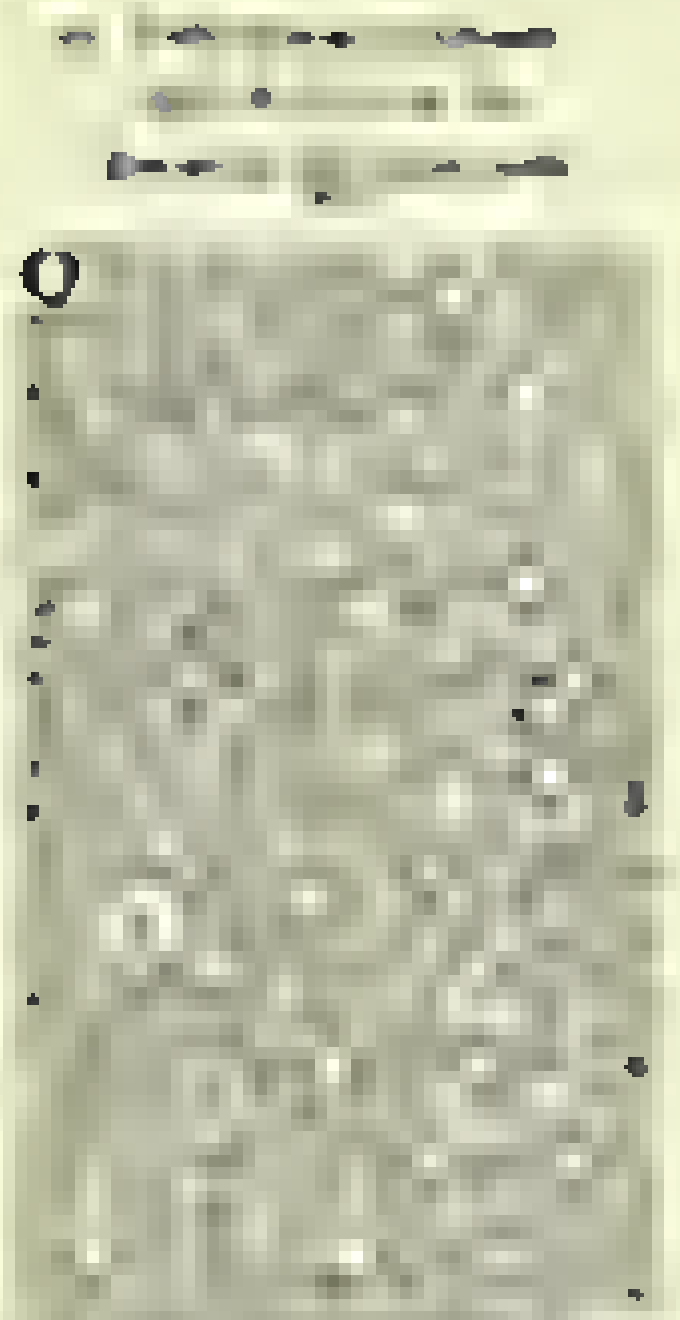

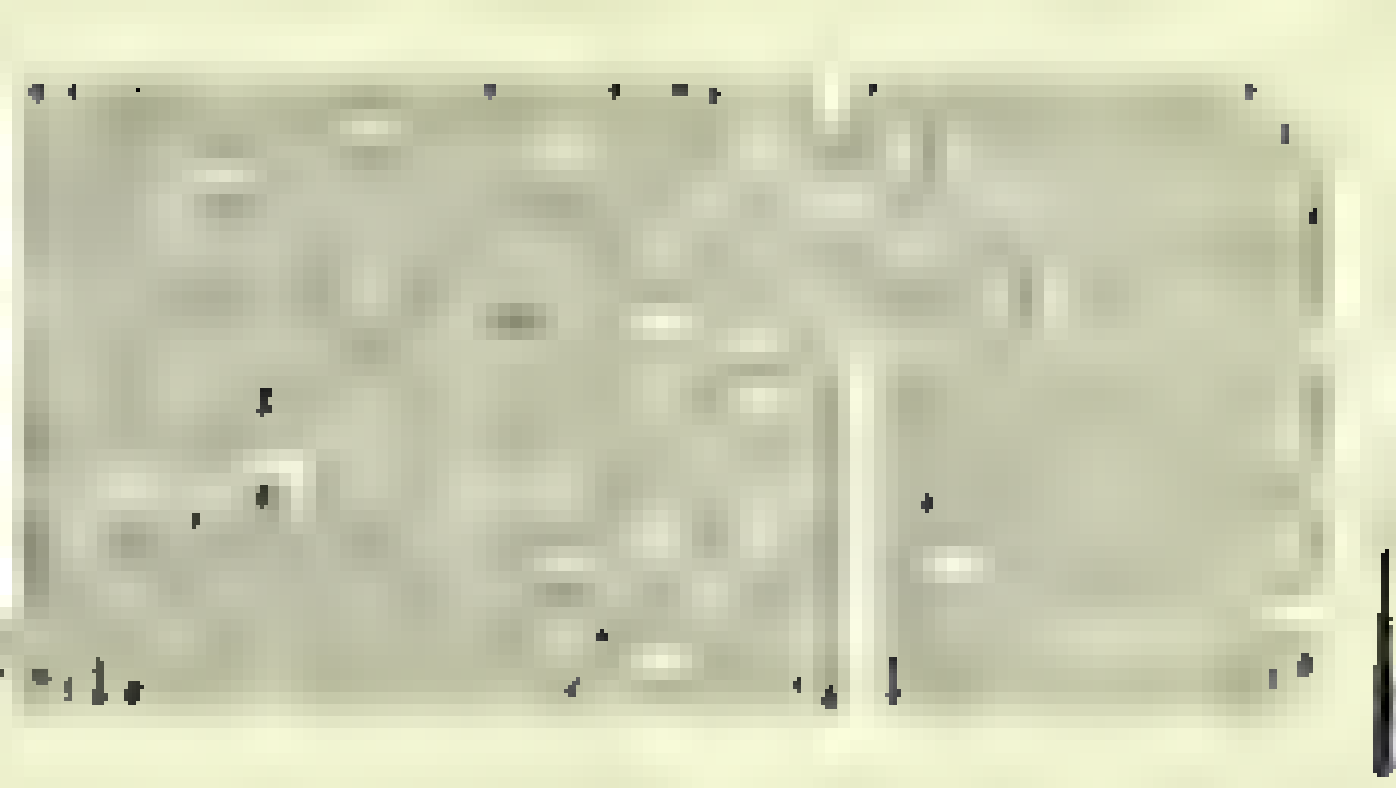

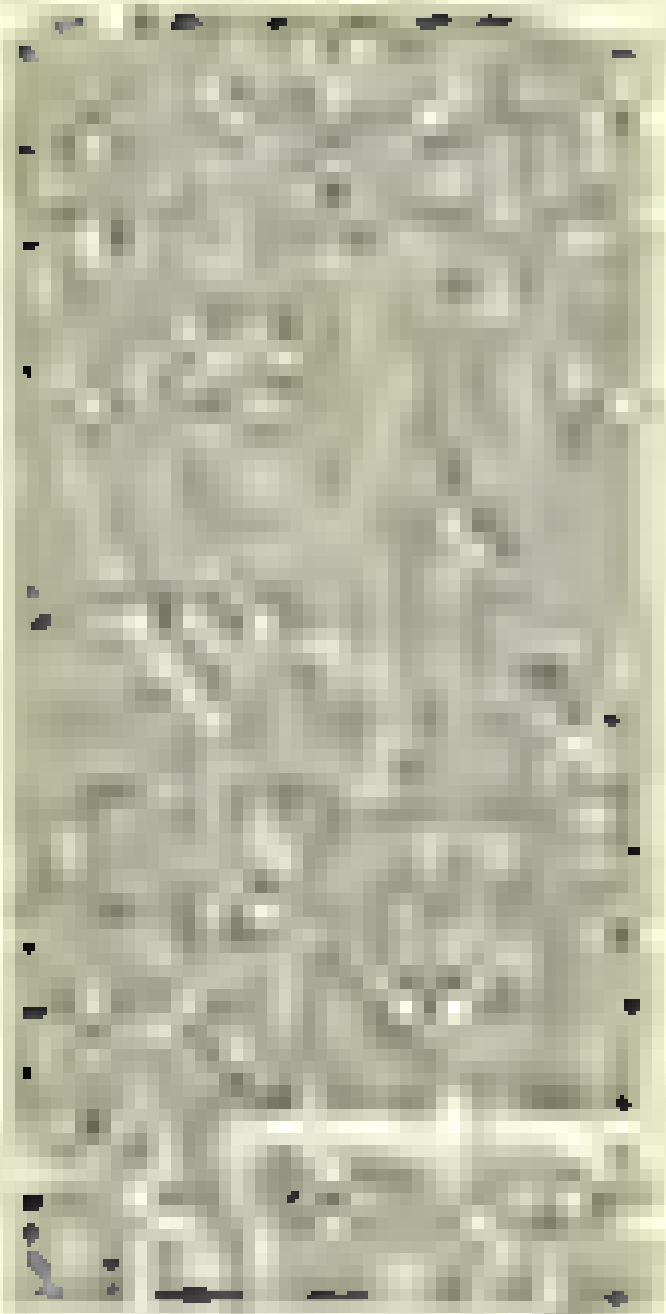

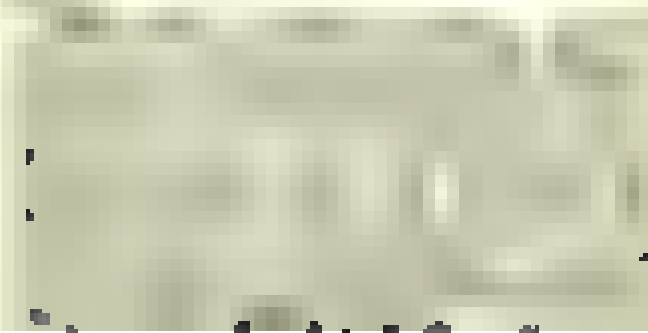

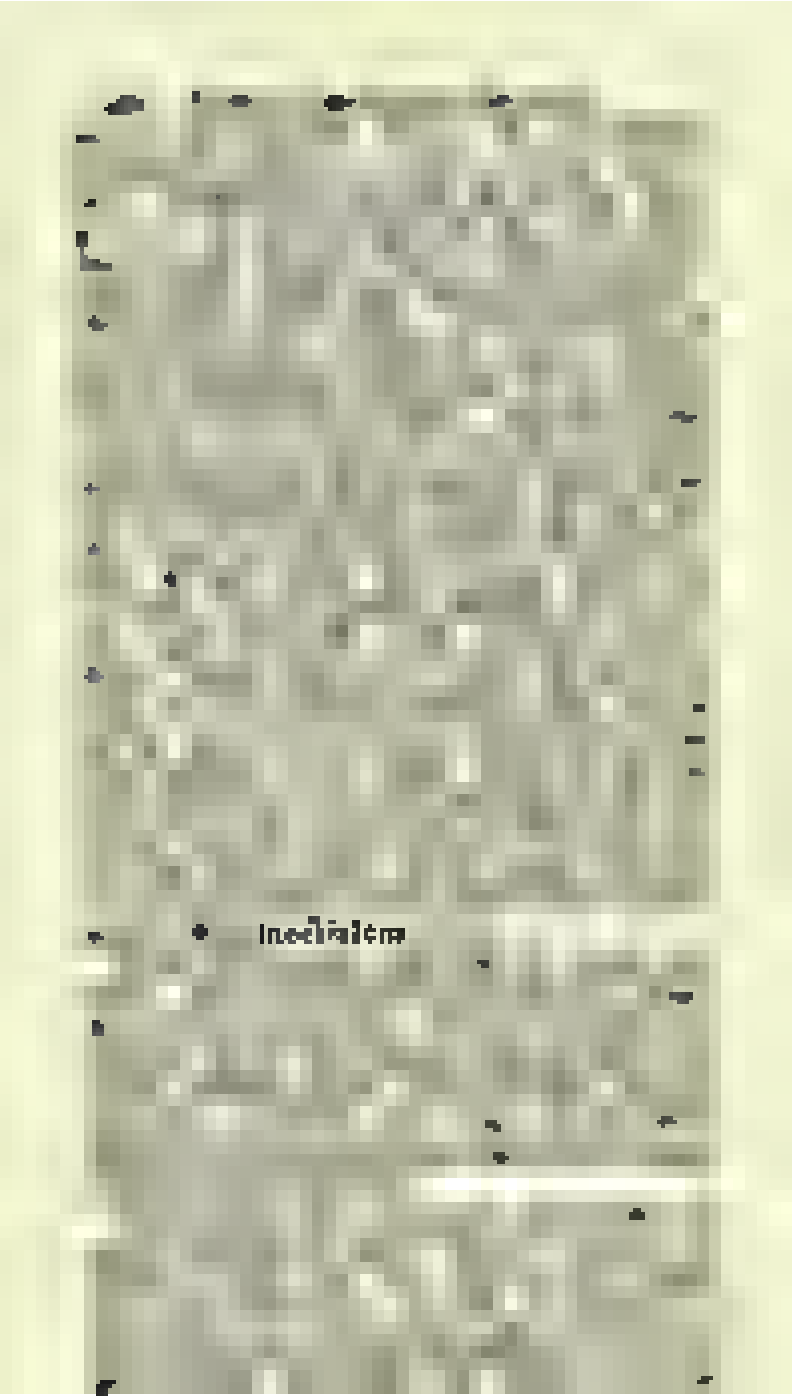
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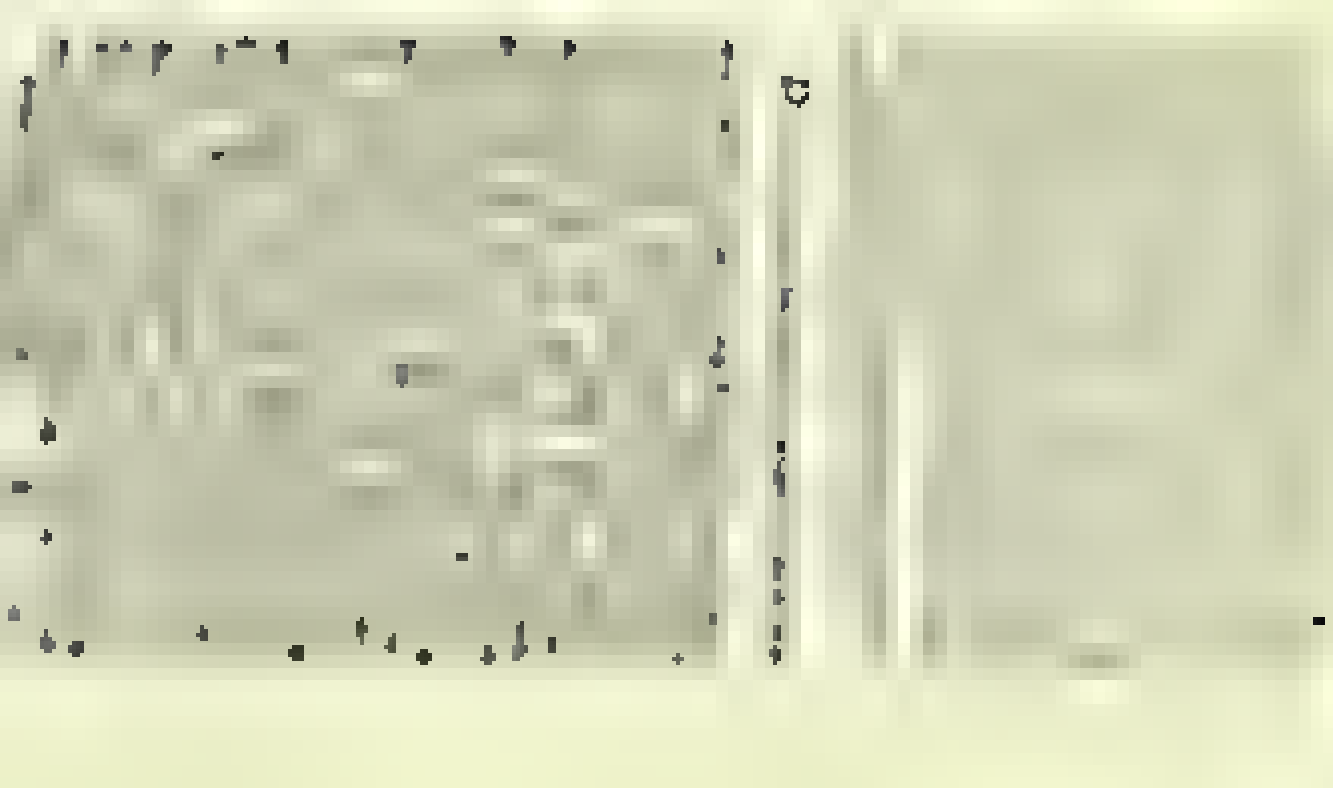

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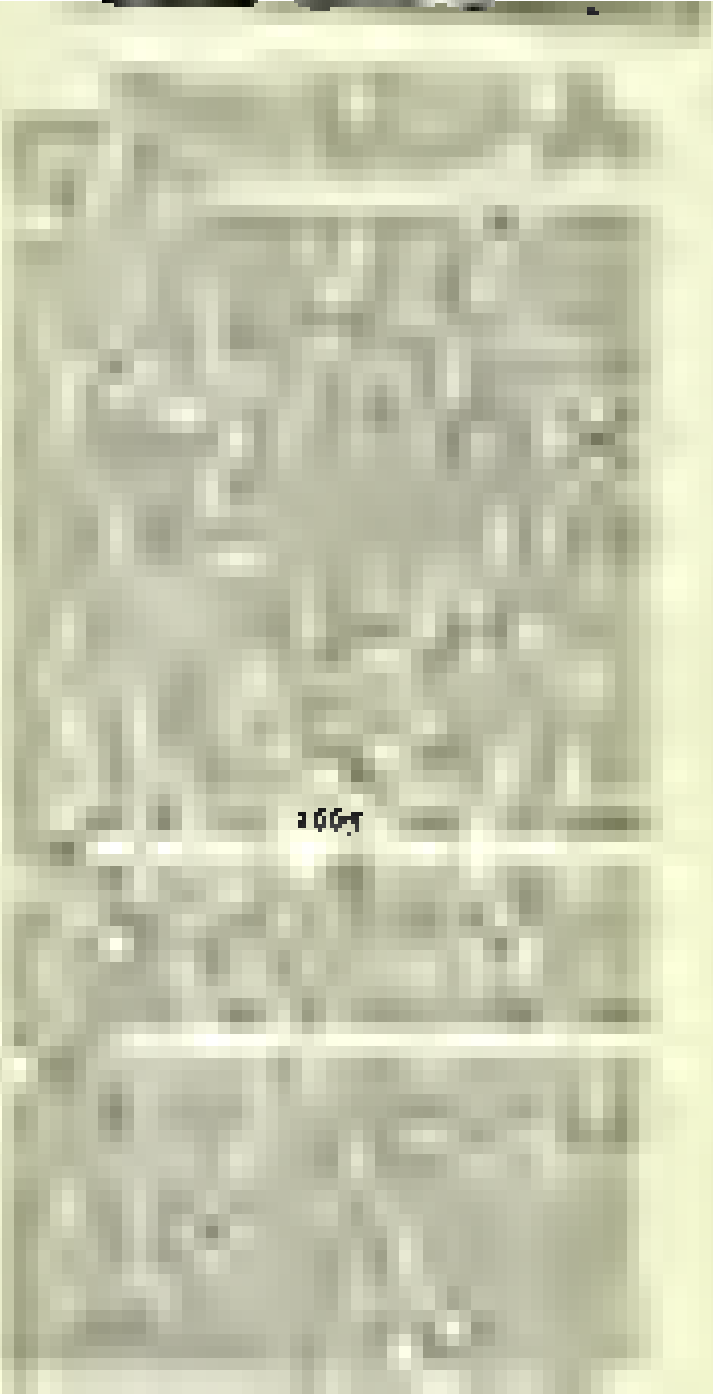

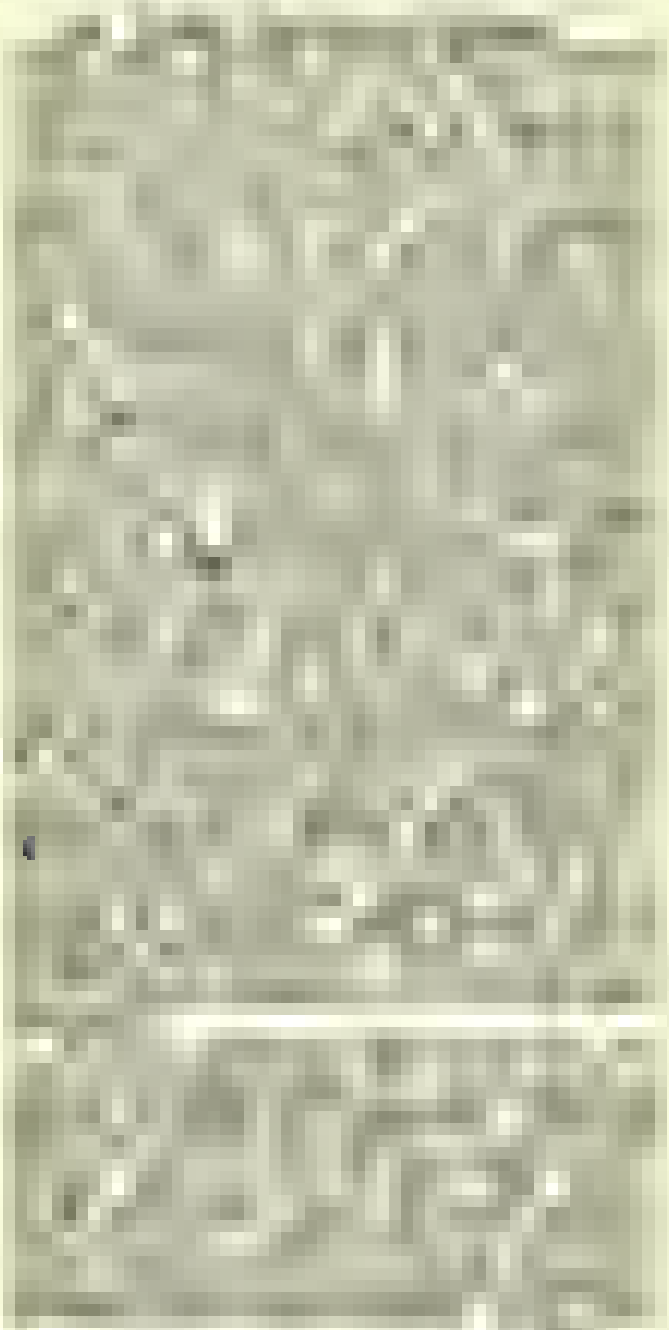

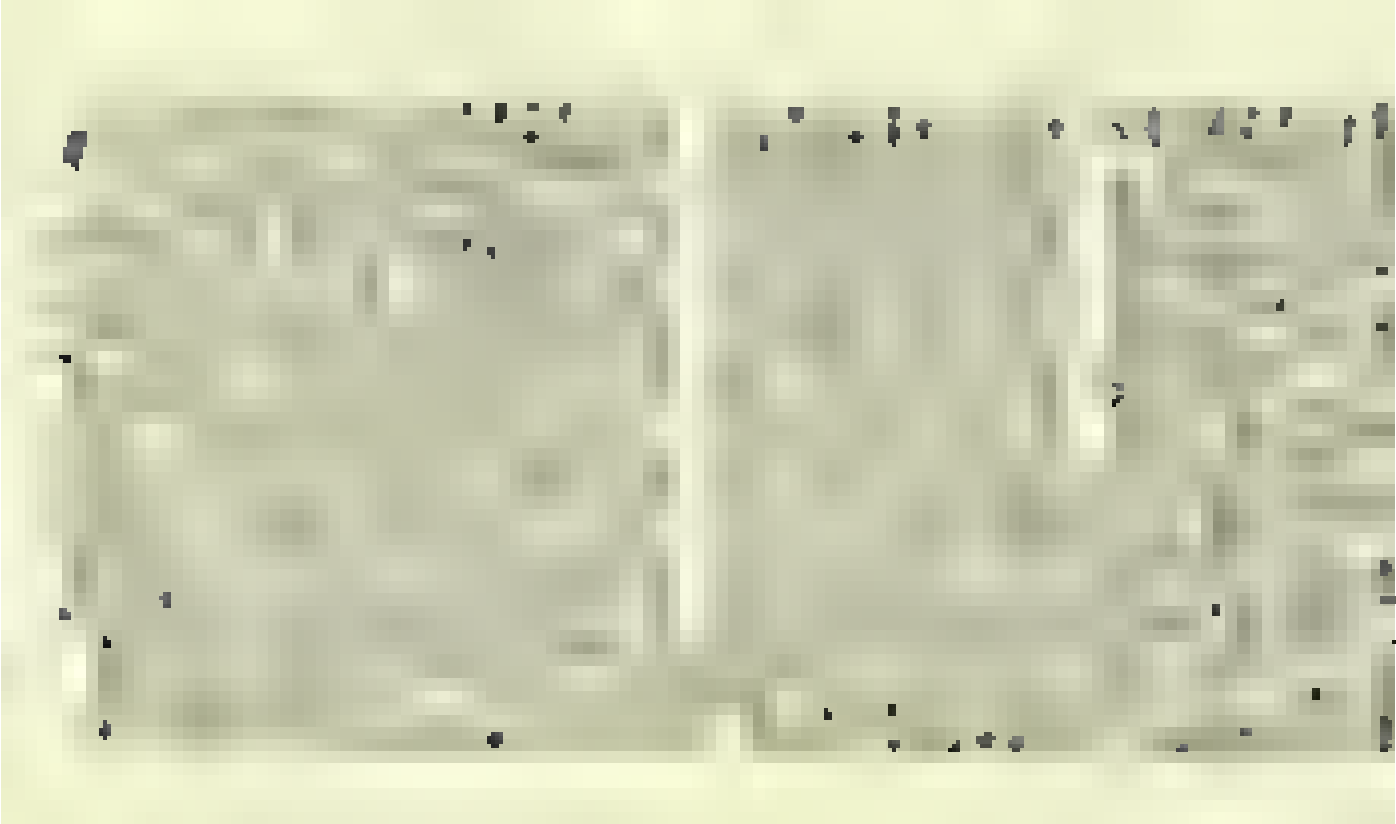

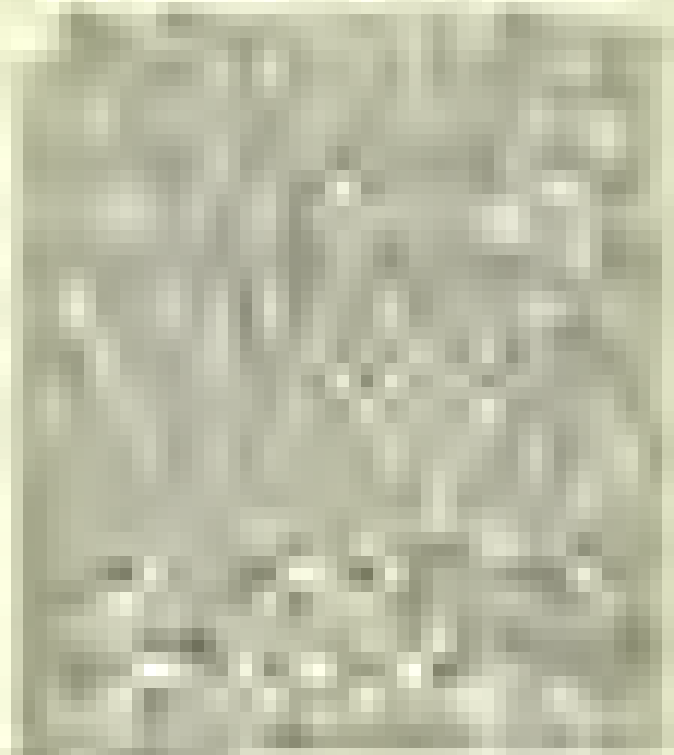

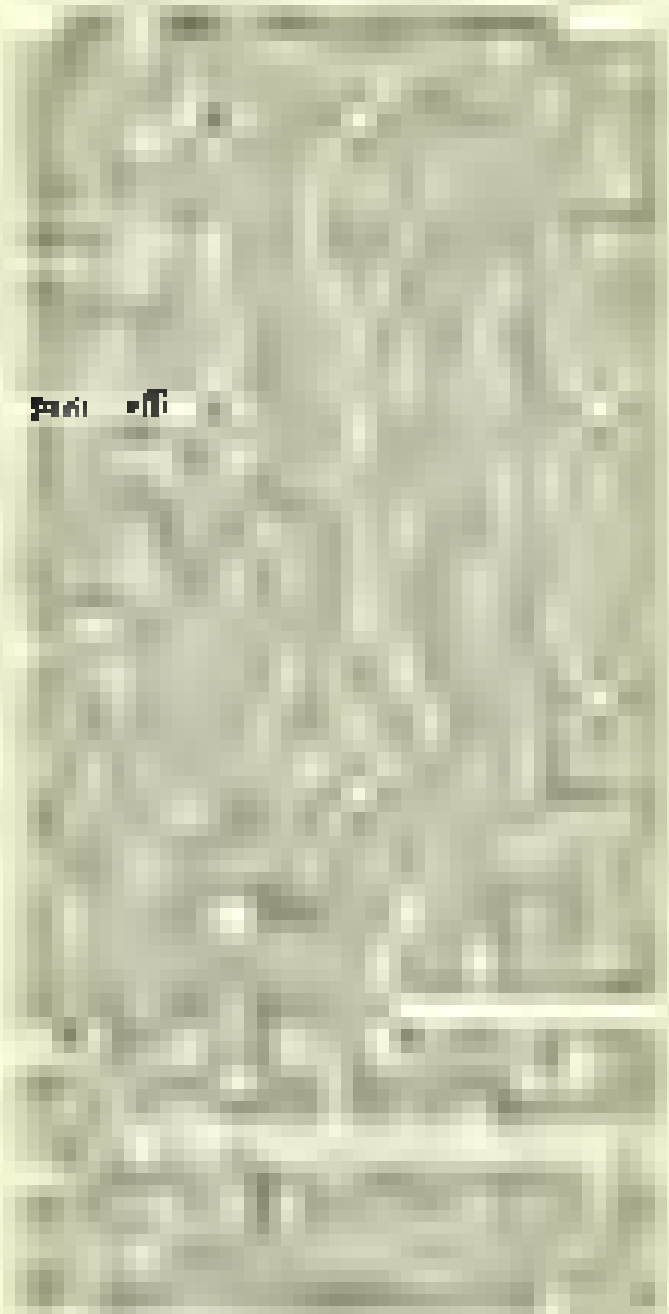

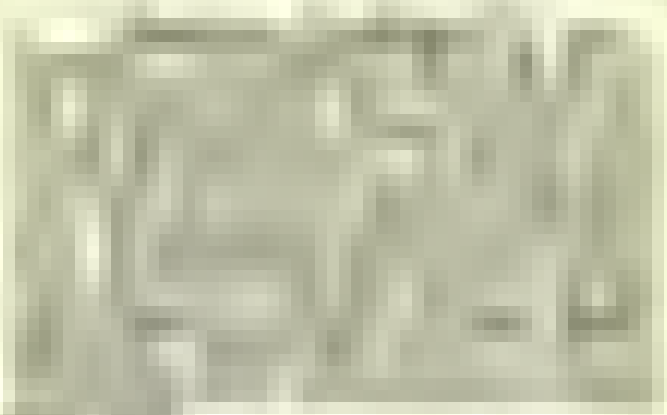

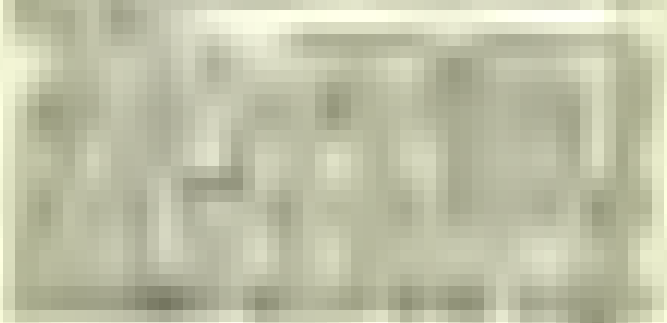

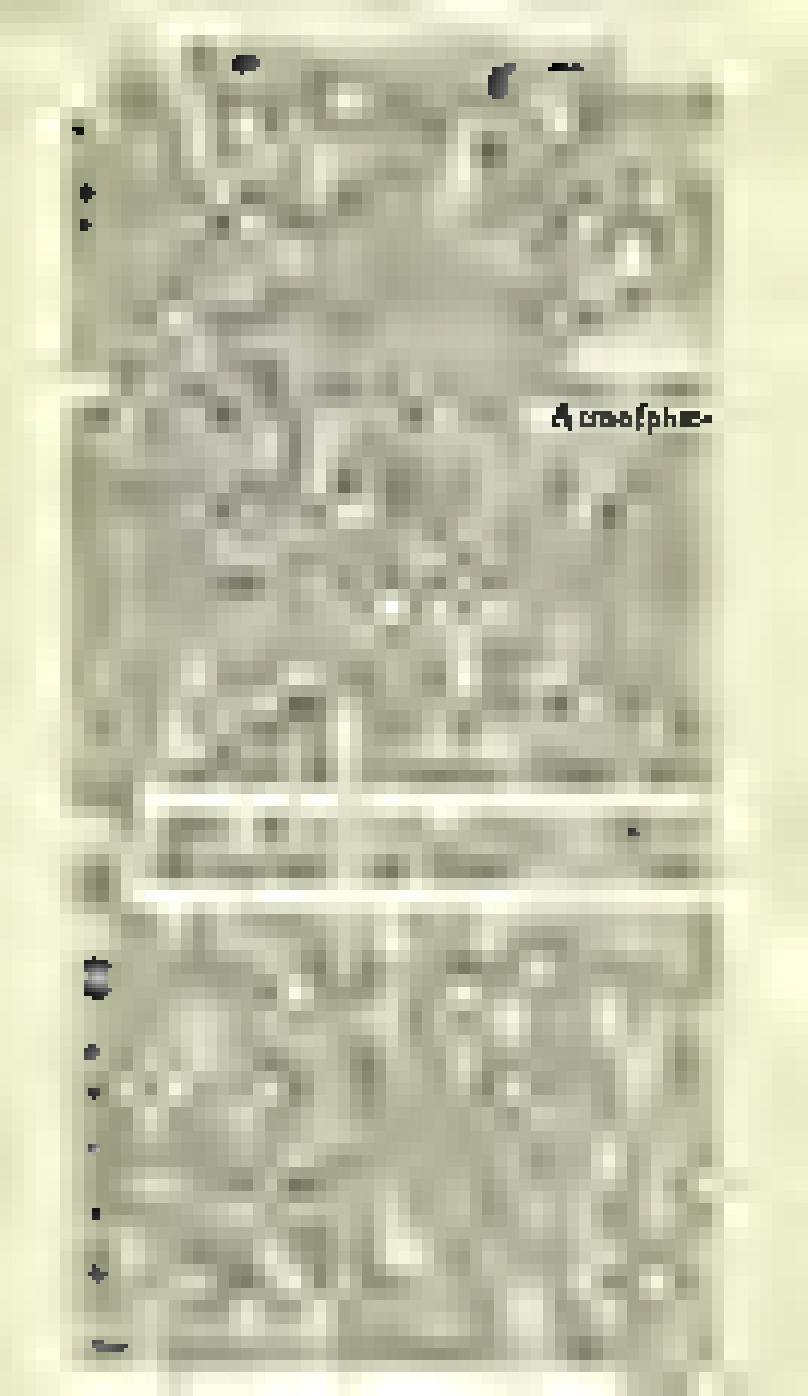

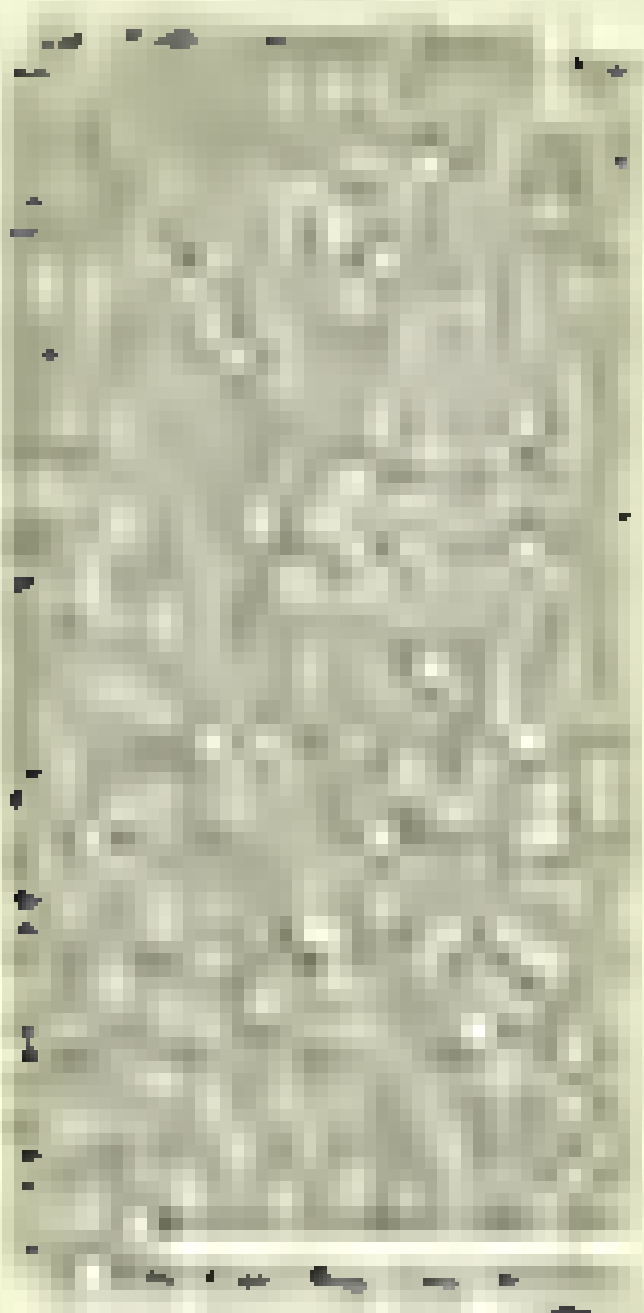

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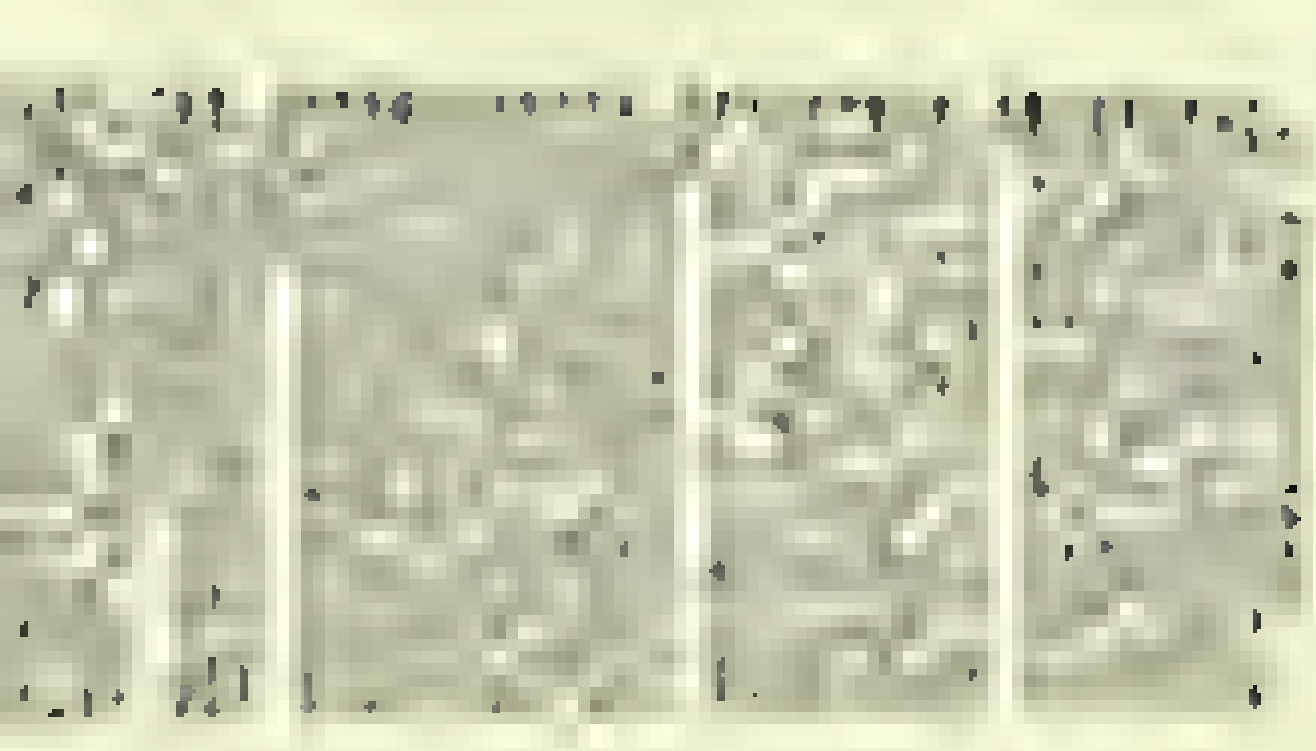
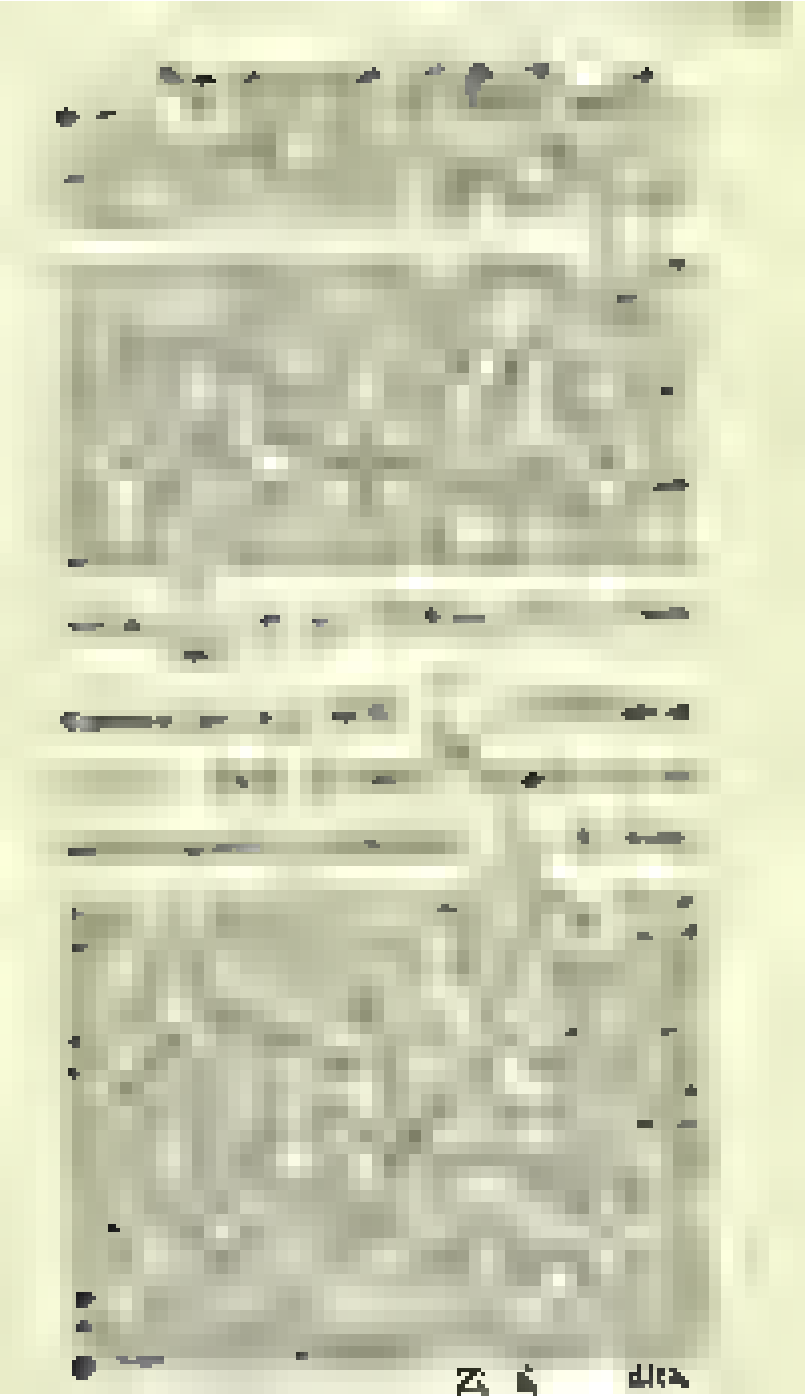
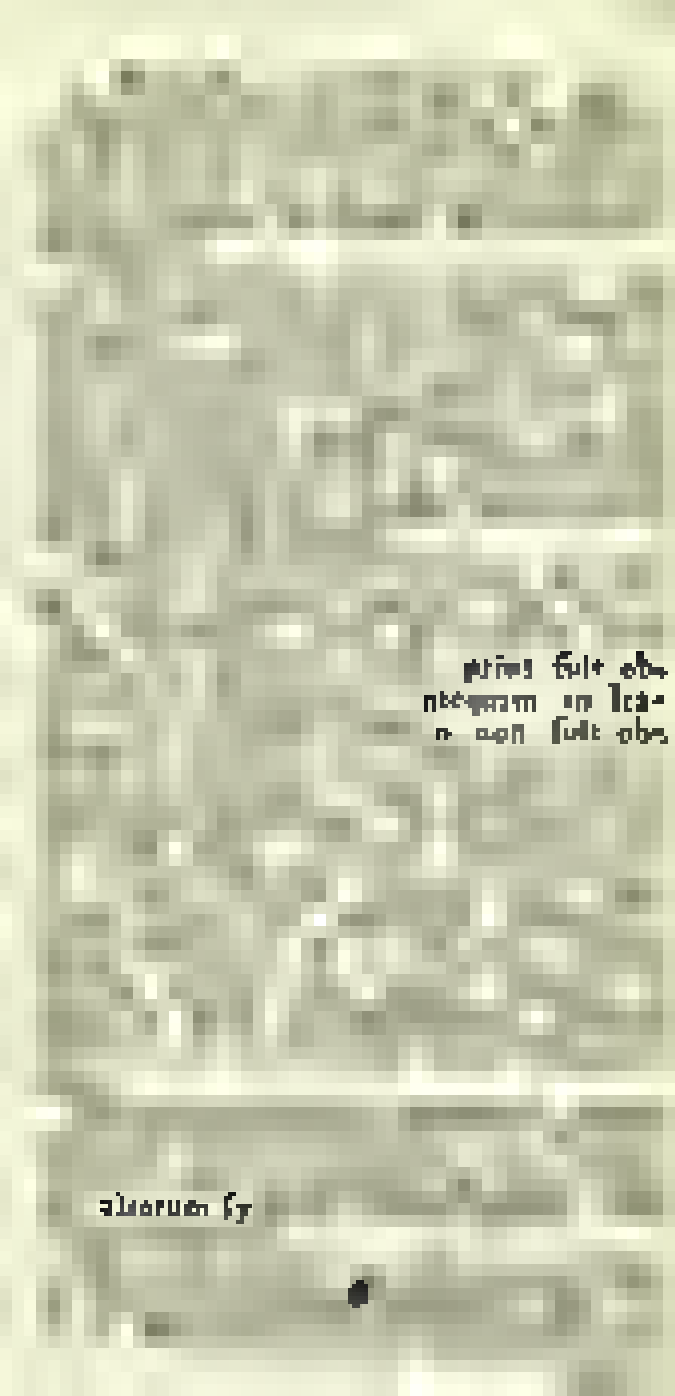
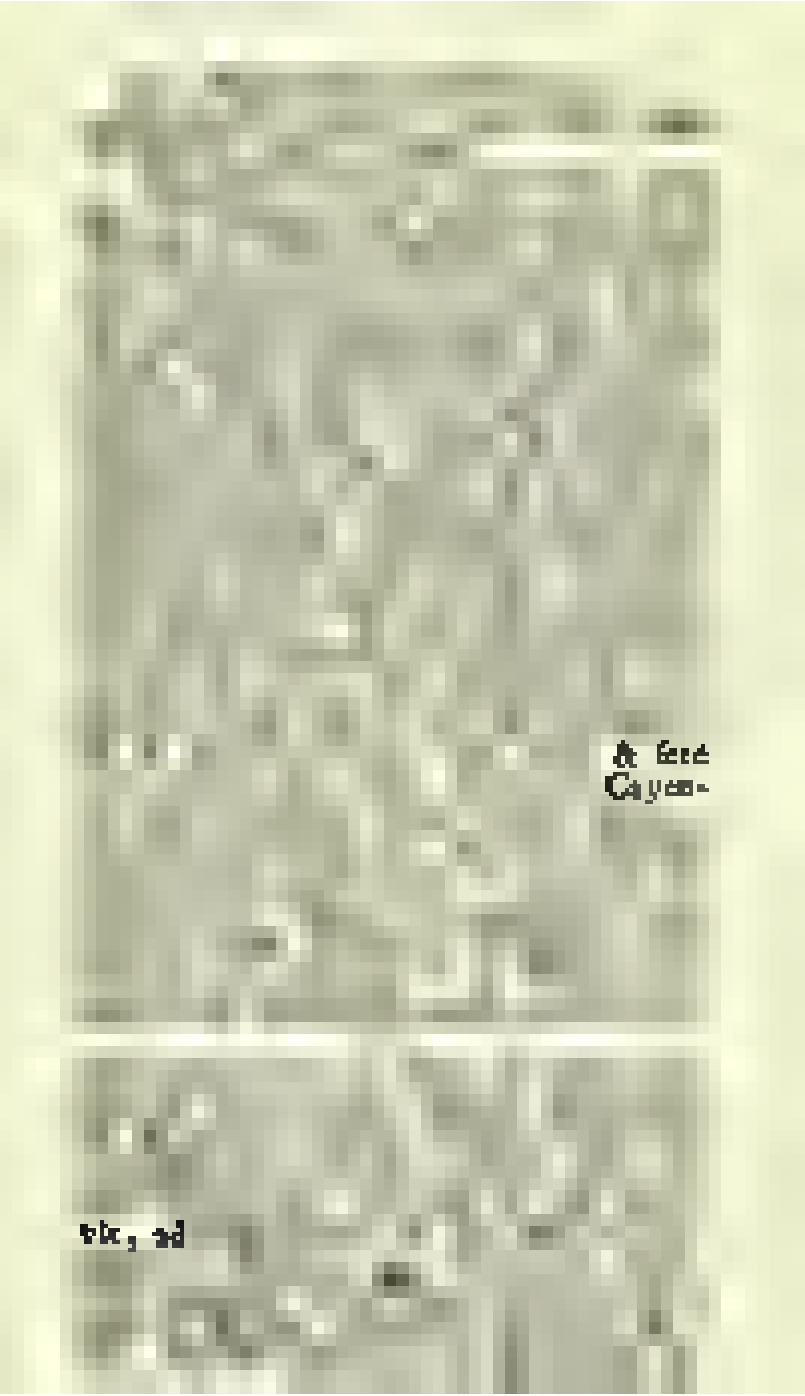




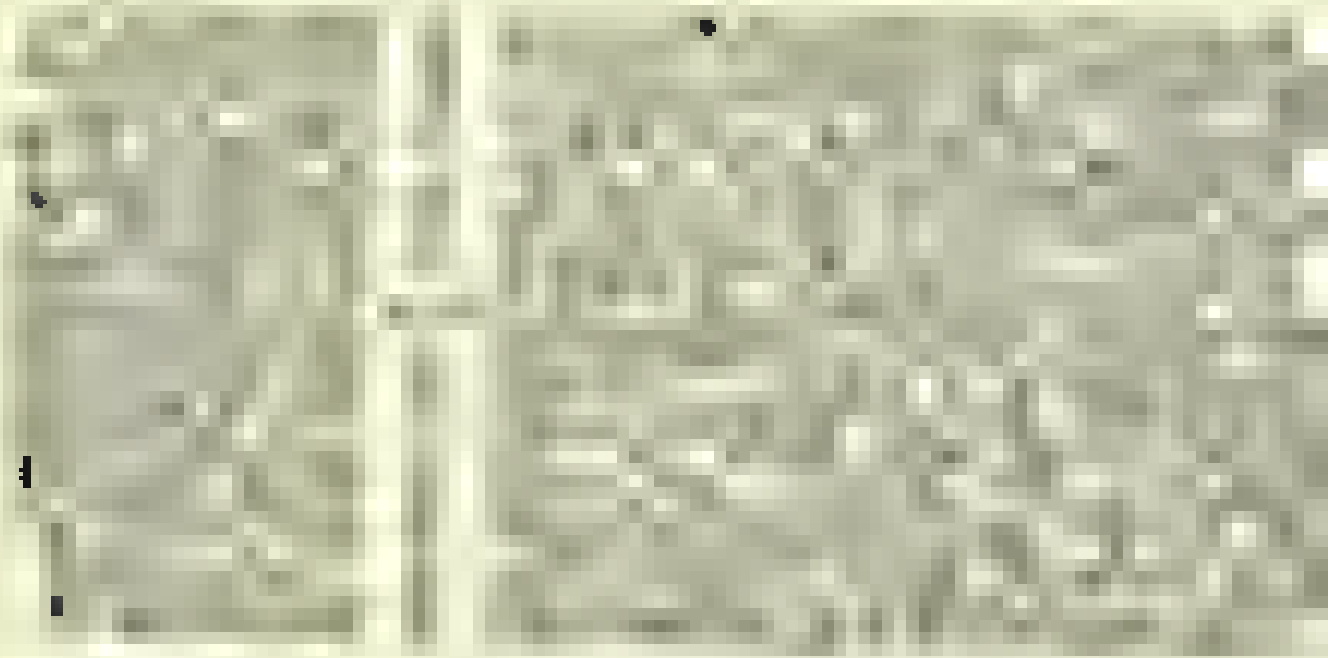


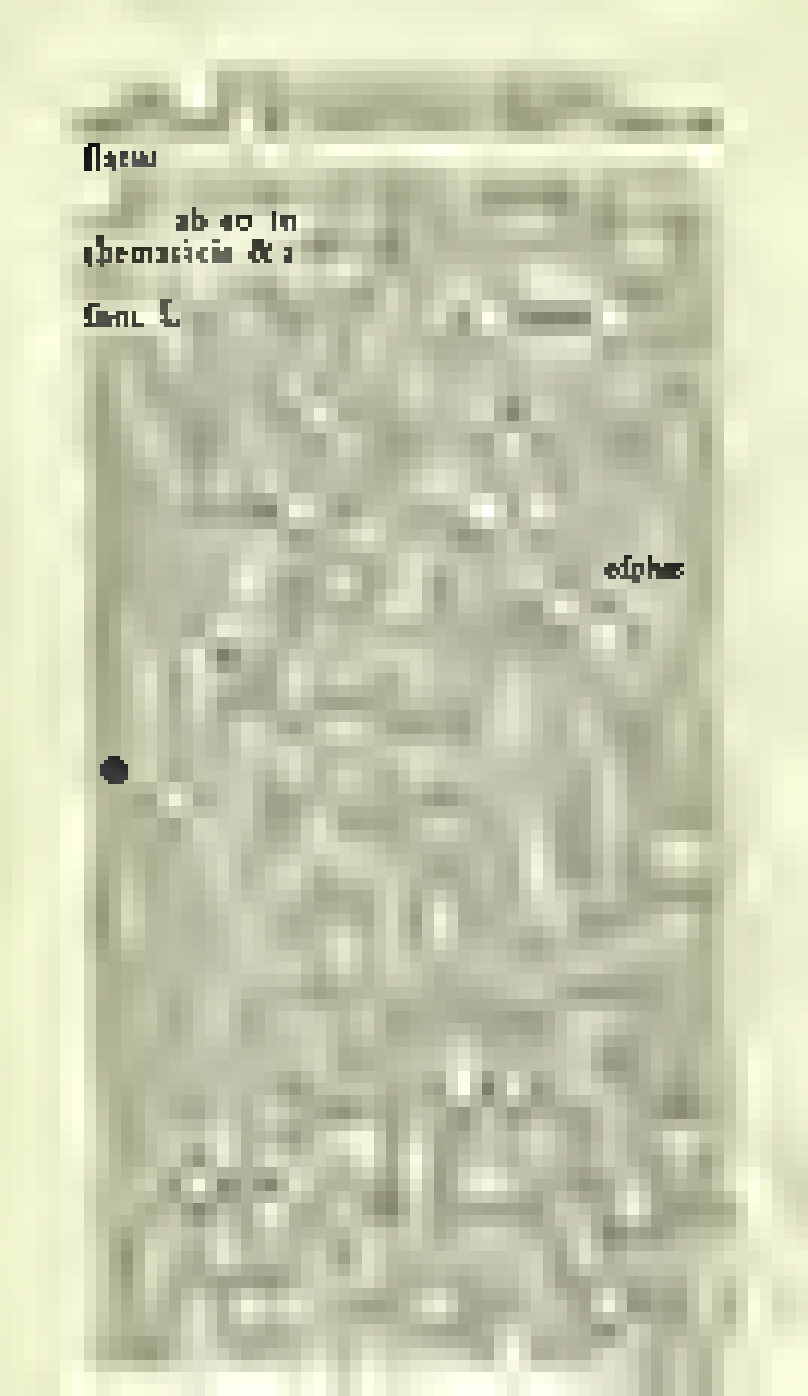


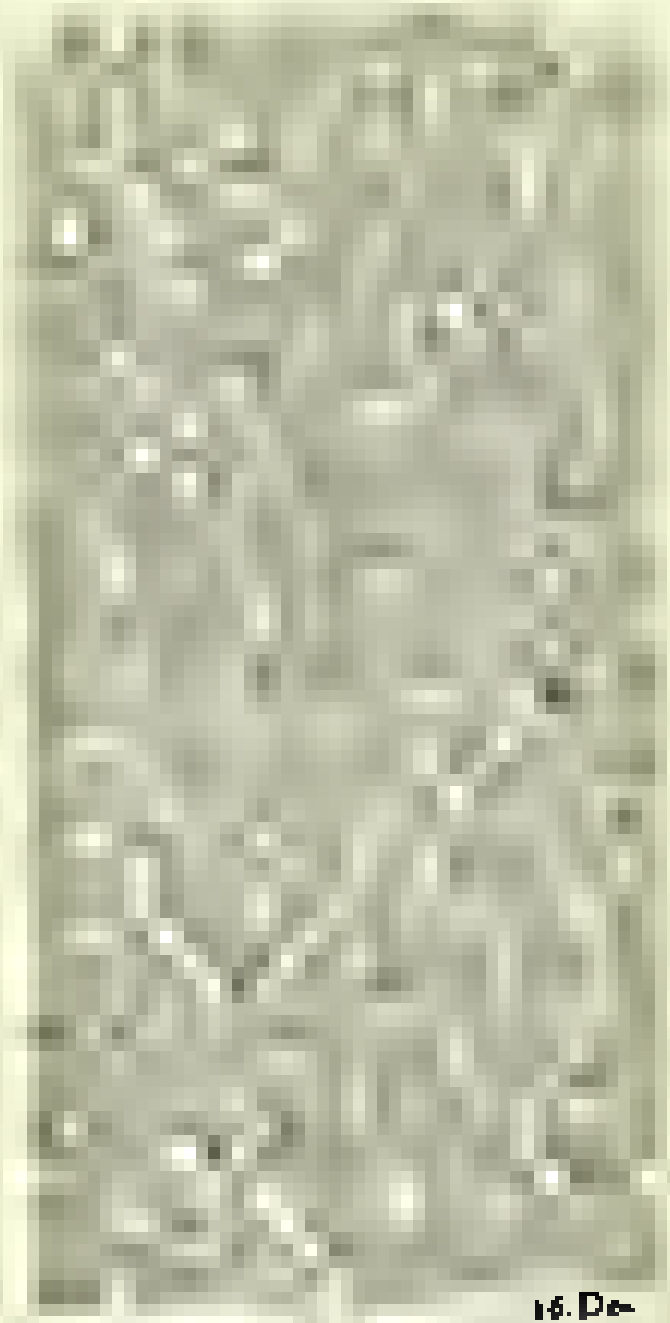
servatis, hunc Cometam probabiliter esse eundem cum eo, qui apparuit a. 1707 augmentor, eundem redditurum oculis humanis anno 1739. die 3. Septembris. Ut major appareat ubique Cometae convenientia, utriusque motum haec tabella exhibet, postquam praemonuerim, angulum inclinationis viae Cometicae ad Aequatorem anno 1707. fuisse 82° 15′ anno vero 1723, 82° 20′.

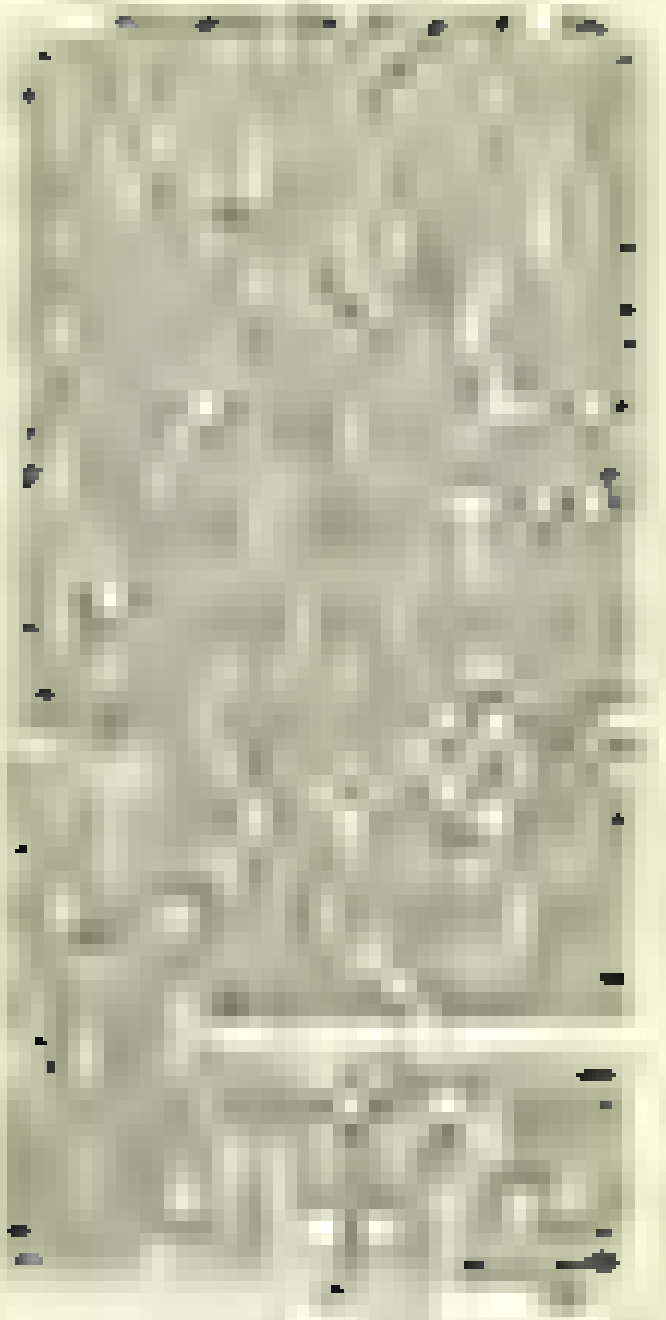
| Cometæ 1680 dies | declinatio | | | Cometa 1723 dies | declinatio | | |
|---|---|---|---|---|---|---|---|
| Octob. | o | ′ | ″ | Octob. | | | |
| 17 — | 2 | 48 | 0 | 7 | 0 | 1 | 8 |
| 28 — | 18 | 58 | 30 | 18 | 4 | 42 | 40 |
| 30 — | 13 | 18 | | 19 | 11 | 5 | |
| 31 — | 26 | 32 | 30 | 21 | 28 | 58 | 10 |
| Decemb. | | | | 22 | 31 | 30 | 30 |
| 1 | 19 | 57 | 40 | 26 | 27 | 57 | 30 |
| 4 | 31 | 24 | 40 | 27 | 29 | | 30 |
| 5 | 34 | 19 | 30 | 28 | 29 | 35 | 10 |
| 7 | 40 | 40 | | Nov. | | | |
| 10 | 43 | 3 | 40 | 1 | 32 | 31 | 30 |
| 11 | 44 | 14 | 18 | 3 | 32 | 19 | 50 |
| 14 | 46 | 12 | 10 | 4 | 33 | 4 | 30 |
| 15 | 48 | 41 | 30 | 5 | 30 | 7 | 40 |
| 17 | 4 | 33 | 10 | 8 | 38 | 24 | 40 |
| 20 | 48 | 28 | 30 | 19 | 38 | 30 | 5 |
| 21 | 48 | 48 | 0 | 22 | 36 | 40 | 30 |
| 24 | 49 | 6 | 0 | 24 | 38 | 43 | |
| 25 | 44 | 10 | 12 | | | | |
| 26 | 50 | 3 | 18 | | | | |
| Januar. I. | | | | | | | |
| 1 | 51 | 2 | 40 | | | | |
| 13 | 52 | 3 | 34 | | | | |
| 17 | 52 | 18 | 10 | | | | |

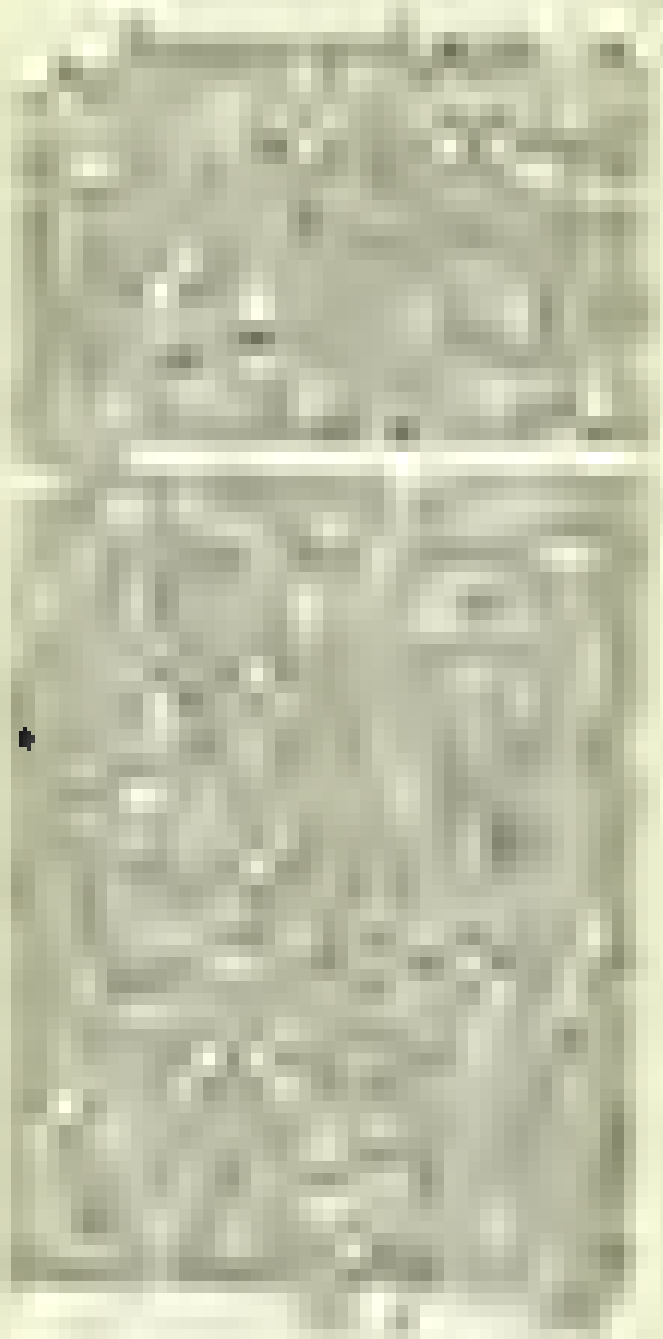
Theoriam Cometæ P. R. P. Hickhad sic definit [illegible] ad Æquatorem [illegible] planum angulo 30 [illegible] graduum [illegible] parte [illegible] in 1675 [illegible] [illegible] Come [illegible] [illegible] hanc ipsam [illegible] [illegible] [illegible] quidquam [illegible] [illegible] quaedam [illegible] [illegible] [illegible]











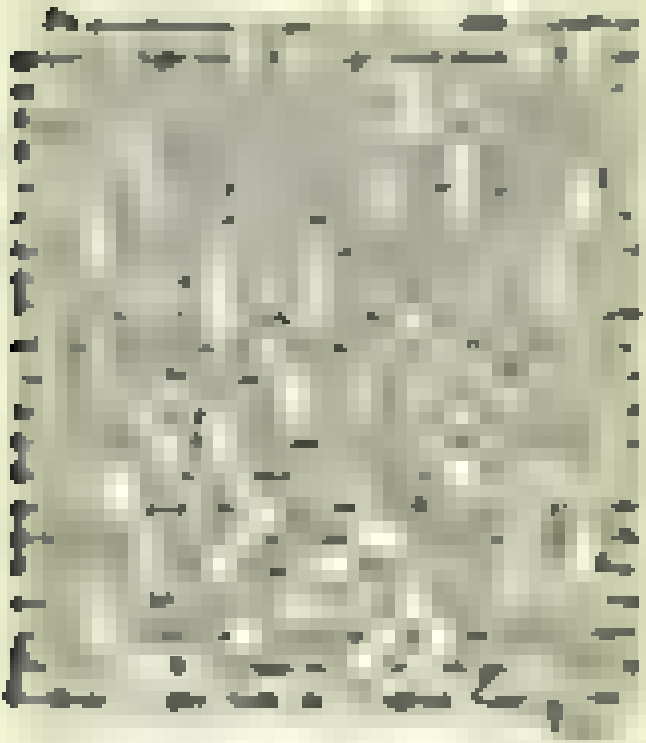
per quiescat, vel oblique si corpus moveatur in lacus ... ubi corpora, gravitantia in Solem, fumi & vapores ascendere debent a Sole, & superiora vel recta petere, si corpus Fumans quiescit vel oblique si corpus progrediendo locum semper deserat a quibus superiores vapores partes ascenderant. Et obliquitas illa minor est, ubi ascensus vaporis velocior est, nimirum in vicinia Solis, & juxta corpus fumans. Vapores autem, quo spatia tam ingentia implendis sufficiant, ex Cometarum Atmosphaeris oriri posse, intelligetur ex raritate aeris nostri. Nam aer juxta superficiem terrae spatium occupat quasi 850 vicibus majus quam aqua ejusdem ponderis, ideoque aeris columna cylindrica pedes 850 alta ejusdem est ponderis cum aquae columna pedali ejusdem latitudinis. Ita Newtonus.

Whistonus adjungit tabulam Cometarum sequentem

| Annus | Inc. in Orbite | | Perigeum | | |
|---|---|---|---|---|---|
| | ° | ′ | | ° | ′ |
| 1337 | 32. | 11 | ♉ | 5. | 59 |
| 1472 | 5. | 20 | ♉ | 15. | 33 |
| 1531 | 17. | 56 | ♒ | 1 | 39 |
| 1532 | 32. | 36 | ♋ | 21 | 7 |
| 1556 | 32. | 6 | ♑ | 8. | 50 |
| 1577 | 74. | 32 | ♌ | 9. | 22 |
| 1580 | 64. | 40 | ♋ | 19. | 5 |
| 1585 | 6. | 4 | ♈ | 8. | 51 |
| 1590 | 29. | 40 | ♍ | 6. | 54 |
| 1596 | 55 | 12 | ♍ | 18. | 16 |
| 1607 | 17. | 2 | ♒ | 2. | 16 |
| 1618 | 37. | 34 | ♈ | 2. | 14 |
| 1652 | 79. | 28 | ♈ | 28 | 18 |
| 1661 | 32. | 35 | ♋ | 25 | 58 |
| 1664 | 21. | 18 | ♌ | 10. | 41 |
| 1665 | 76. | 5 | □. | 11 | 54 |
| 1672 | 83. | 22 | ♉ | 16. | 59 |
| 1677 | 79. | 3 | ♌. | 17. | 37 |
| 1680 | 60. | 56 | ♐ | 22. | 39 |
| 1682 | 17. | 56 | ♒ | 2. | 52 |
| 1683 | 83. | 11 | □. | 25. | 29 |
| 1684 | 65. | 48 | ♍. | 28. | 52 |
| 1686 | 31 | 21 | □. | 17. | |
| 1698 | 11. | 46. | ♑ | | 51 |

tempus

| tempus | Perigei d | h | ′ | motus | Nodus ascendens | ° | ′ |
|---|---|---|---|---|---|---|---|
| Jan. | 2 | 6 | 25 | retrog. | ☽ | 24 | 22 |
| Febr. | 28 | 22 | 23 | retrog. | ♑ | 21 | 48 |
| Aug. | 24 | 21 | 18 | retrog. | ♉ | 19 | 25 |
| Oct. | 19 | 22 | 22 | direct. | ♊ | 20 | 27 |
| April. | 21 | 20 | 3 | direct. | ♍ | 25 | 42 |
| Oct. | 16 | 18 | 49 | R | ♈ | 25 | 52 |
| Nov. | 18 | 15 | — | D | ♈ | 18 | 57 |
| Sept. | 17 | 9 | 10 | D | ♉ | 7 | 42 |
| Jan. | 29 | 3 | 25 | R | ♍ | 23 | 30 |
| Jul. | 31 | 19 | 11 | R | ♎ | 2 | 12 |
| Oct. | 26 | 3 | 50 | R | ♉ | 20 | 22 |
| Oct. | 20 | 15 | 23 | D | ♊ | 26 | 4 |
| Nov. | 9 | 23 | 40 | D | ♊ | 28 | 10 |
| Jan. | 16 | 23 | 4 | D | ♊ | 22 | 30 |
| Nov. | 24 | 21 | 11 | R | ♊ | 27 | 24 |
| April. | 24 | 5 | 15 | R | ♍ | 28 | 1 |
| Febr. | 20 | 8 | 37 | D | ♑ | 27 | 30 |
| April. | 28 | — | 37 | R | ♍ | 26 | 49 |
| Decemb. | 8 | — | 6 | D | ♑ | 2 | 2 |
| Sept. | 4 | 7 | 39 | R | ♉ | 21 | 28 |
| Jul. | 3 | 2 | 30 | R | ♍ | 23 | 23 |
| May. | 19 | 19 | 18 | D | ♐ | 28 | 27 |
| Sept. | 6 | 14 | 31 | D | ♐ | 20 | 30 |
| Oct. | 8 | 26 | 17 | R | ♐ | 27 | 44 |



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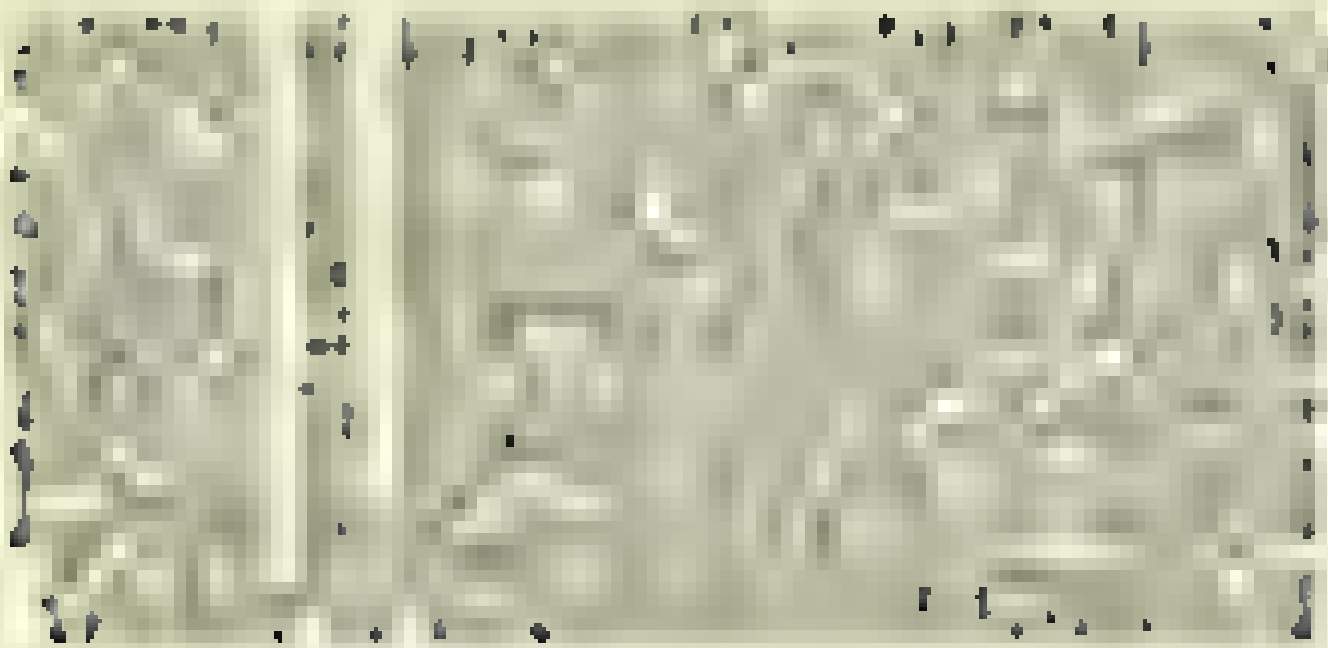
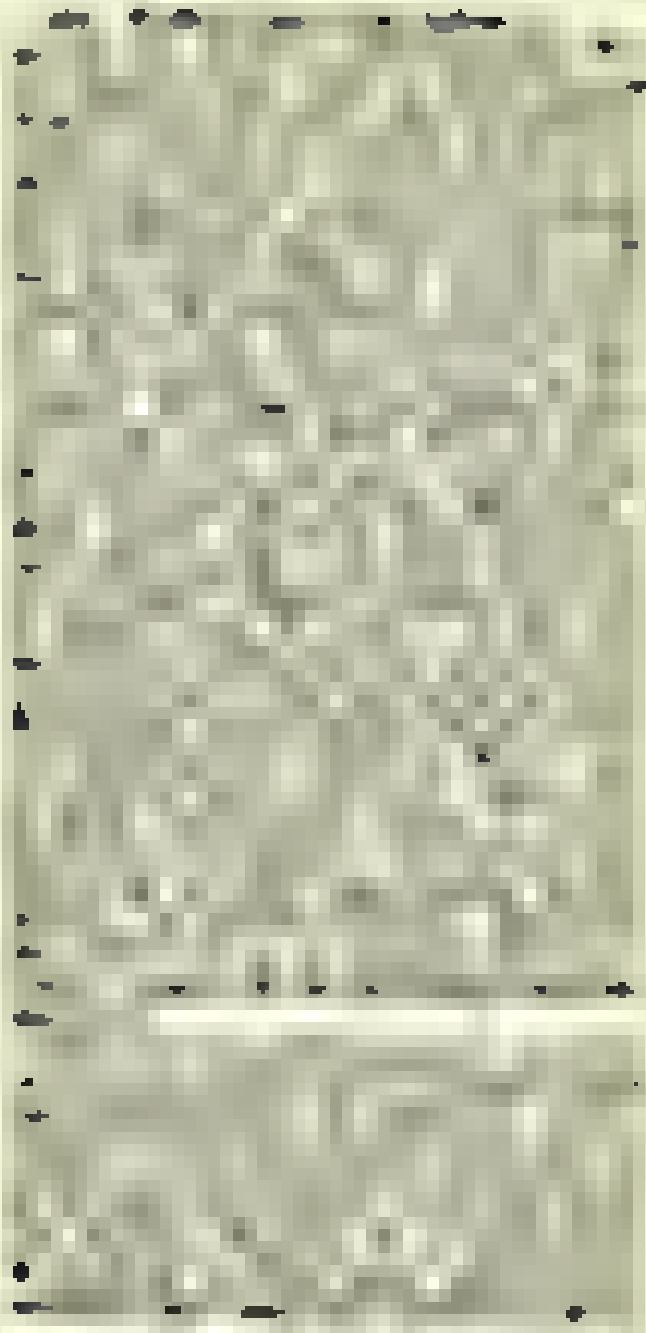
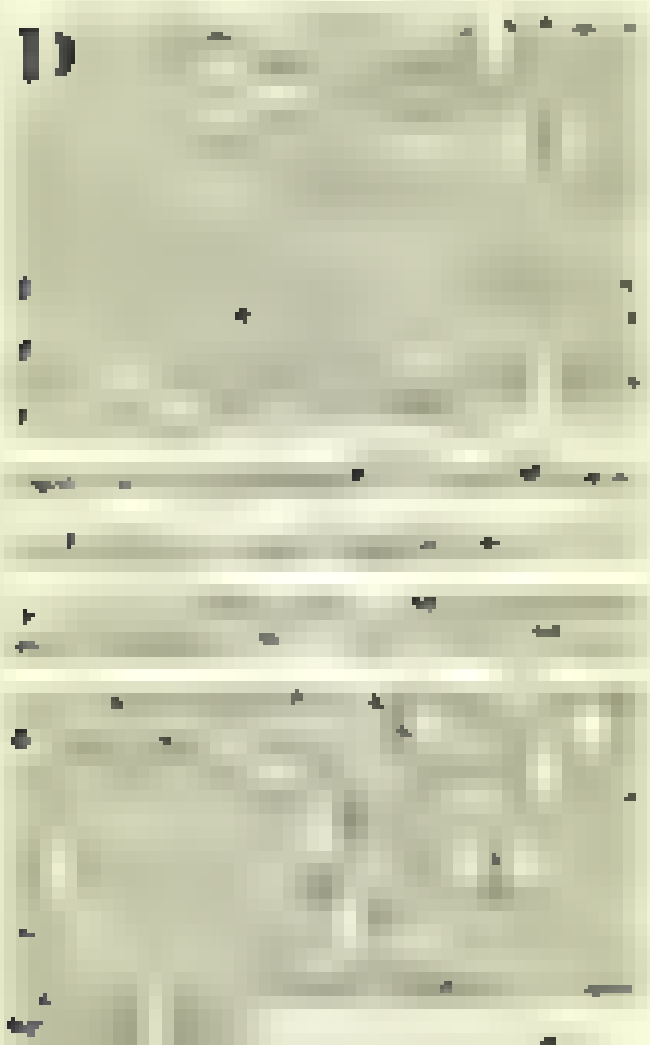


nobquiescibus



# SECTION IV



adeoque Apogeum orbitae magneticae est cœlum immobile. Cujus suppositi ratio fortè esse poterit, quia circa illum Meridianum transeuntem per Africam, Galliam, Angliam latent sub terra plura mineræ ferri, ad quas materia magnetica copiosiùs confluat.

4. Motus annuus poli magnetici ab Apogeo ad Perigeum fit 1. 36′ à Perigeo verò ad Apogeum 1. 12′.

5. Orbita magnetica ovalis tres partes continent 1. semicirculum β γ μ. 2. Duos octantes β ε & δ α, 3. Quadrantem μ α ε.

6. Anomalia poli magnetici numerando ab anno ... ponentur fuisse    motus annuus

| | ° | ′ | | | |
|---|---|---|---|---|---|
| 1580. | 257. | 56′. | 1 | 1. | 36. |
| 1610. | 293. | 57. | 2. | 3. | 24. |
| 1630. | 305. | 57. | 3. | 4. | 48. |
| 1630. | 318. | - | 4. | 6. | 24. |
| 1640. | 339 | — | 5. | 8. | — |
| 1650. | 342. | — | 10. | 16. | — |
| 1660. | 354. | — | 20. | 32. | — |
| 1669. | — | — | | | |
| 1683. | 32. | | | | |
| 1695. | 48. | | | | |
| 1705. | 64. | | | | |
| 1715. | 80. | | | | |

7. Exhibetur in alia figura quadrans alicujus terrestris CBD, divisus secundùm gradus latitudinis, à cujus polo Septentrionali distet polus magneticus semidiametro orbitæ & $\frac{3}{}$ radii semidiametri.

8. Ut jam reperiatur declinatio magnetica [illegible]

angulo POM = summæ angulorum POT & TOM = complemento differentiæ Meridianorum LOB inveniatur PM, 4. Ex nota distantia poli magnetici à Meridiano loci & distantia poli magnetici a parallelo ... invenitur in figura ... in triangulo PAR angulus PAR, declinatio quæsita.

Systema hoc declinationis magneticæ in plerisque casibus satis prope accedit ad declinationem, qualis reperitur per experientiam. ubi verò recedit, id adscribendum videtur ferri in ... provinciis delitescentibus.

Verum Systema ... ex observationibus inclinationis & declinationis magneticæ, quas subnectimus vero sciamus, quid sit in hac re cognitum ... adde insuper cogitationes Halle de variatione Magnetis, & Systema Semdler. Plura dabit Wolfius in Experimentis & Acad. Reg. 1717.

## Declinationes Magnetis.

| Longit. | | Latit. | | | Declin. | | | Annus |
|---|---|---|---|---|---|---|---|---|
| 0 | | 0 | | | 0 | | | |
| 1 | — | 30 | — | S | 4 | — | W | 1706 |
| 1 | 30 | 35 | 35 | S | 4 | 35 | W | 1709 |
| 1 | 40 | 3 | 15 | S | 2 | — | W | 1706 |
| 2 | 20 | 3 | — | S | 4 | 30 | W | 1706 |
| 2 | 30 | 11 | 12 | S | 5 | — | W | 1706 |
| 3 | — | 5 | 30 | A | 1 | — | O | 1706 |
| 3 | 20 | 7 | 15 | S | 4 | 30 | W | 1707 |
| 3 | 30 | 1 | 2 | S | 2 | 30 | W | 1706 |
| 3 | 40 | 47 | — | S | 8 | — | W | 1709 |
| 3 | 48 | 46 | 5 | S | 7 | 20 | W | 1707 |
| 4 | — | 4 | 30 | A | — | — | — | 1706 |
| 5 | 10 | 36 | 50 | S | 7 | 50 | W | 1709 |
| 5 | 16 | 5 | — | A | — | — | — | 1708 |
| 5 | 45 | — | 40 | S | 3 | 30 | W | 1706 |
| 5 | 54 | 44 | 45 | S | 7 | 2 | W | 1707 |
| 6 | 30 | 3 | 45 | S | 4 | — | W | 1709 |
| 7 | 12 | 6 | 45 | A | — | — | — | 699 |
| 7 | 45 | 14 | 40 | A | 3 | 15 | O | 703 |
| 8 | — | 7 | 50 | A | 1 | — | O | 678 |
| 8 | — | 8 | 30 | A | — | — | — | 705 |
| 8 | 30 | — | — | — | 4 | 30 | W | 1706 |
| 8 | 45 | 7 | 5 | A | 6 | — | O | 1706 |

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Primus Meridianus ponitur in Inf. Fer.

| Loca | Citationes | |
|---|---|---|
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| | ibid. | 477 |
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| | ibid. | |
| | ibid. | |
| | ibid. | 477 |
| | ibid. | 472 |
| | ibid. | 477 |
| | ibid. | 472 |
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| | ibid. | 472 |
| | ibid. | 473 |
| | ibid. | 477 |
| | ibid. | 472 |
| | ibid. | 472 |
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| | ibid. 1705. 10. | |
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| | ibid. 1710. | 477 |
| | ibid. | 84 |

bid.

| Longit. | | Latit. | | | Declin. | | | Annus |
|---|---|---|---|---|---|---|---|---|
| 0 | | 0 | | | 0 | | | |
| | | | | | 4 | 30 | O | 1630 |
| | | | | | 3 | — | O | 1640 |
| | | | | | 1 | | O | 1660 |
| | | | | | — | 10 | O | 1661 |
| | | | | | — | 5 | O | 1662 |
| | | | | | — | 40 | O | 1664 |
| | | | | | — | — | — | 1666 |
| | | | | | | — | W | 670 |
| | | | | | 2 | 4 | W | 1680 |
| | | | | | 2 | 50 | W | 1681 |
| | | | | | 3 | 30 | W | 682 |
| 20 | — | 48 | 50 | 5 | 3 | 50 | W | 1683 |
| | | | | | 4 | 10 | W | 1684 |
| | | | | | 4 | 10 | W | 685 |
| | | | | | 4 | 20 | W | 686 |
| | | | | | 4 | 30 | W | 1686 |
| | | | | | 4 | 39 | W | 1687 |
| | | | | | 4 | 30 | W | 1688 |
| | | | | | 4 | 40 | W | 1691 |
| | | | | | 5 | 50 | W | 1692 |
| | | | | | 6 | 48 | W | 695 |
| | | | | | 7 | 8 | W | 1696 |
| | | | | | 7 | 40 | W | 1698 |
| | | | | | 8 | 10 | W | 1699 |

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|---|---|
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| ubi. | ibid. |
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| ubi. | L'Acad. 1692. & 1704. |
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| ibid. | L. Acad. 1692. & 1705. |
| ibid. | ibid. |
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| ubi. | ibid. 1700. 103 |
| ubi. | ibid. |
| ubi. | ibid. |
| ibid. | ibid. 1705. l. c. |
| ubi. | Hartsoeker. 171 |
| ubi. | L'Acad. 1705. l. c. |
| ibid. | ibid. |
| ubi. | ibid. 1700. 10 |

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| Longitudo | Latitudo | Decem | | Aequinoctium |
|---|---|---|---|---|
| | | 8 | W | 1700 |
| | | 8 5 | W | 1701 |
| | | 8 48 | W | 702 |
| | | 9 [illegible] | W | 703 |
| | | 9 | W | 704 |
| | | 9 3 | W | 705 |
| | | 9 4[illegible] | W | [illegible] |
| | | 0 5 | W | 709 |
| | | 0 50 | W | 7[illegible] |
| | | [illegible] | W | 7[illegible] |
| | | 1 5 | W | [illegible] |
| | | | W | 7[illegible]3 |
| | | [illegible]0 | W | 1714 |
| | | 1 0 | W | 715 |
| | | [illegible] | W | 1716 |
| | | 45 | W | 1716 |
| | | [illegible] | W | 7[illegible]6 |
| [illegible] | [illegible] 4 | [illegible] | W | 703 |
| | [illegible] | [illegible] | W | 722 |
| [illegible] | [illegible] 5 4 | 7 | W | 707 |
| [illegible] | [illegible] 5 | 6 [illegible] | O | 618 |
| [illegible] | [illegible] | 1 [illegible] | W | 708 |
| [illegible] | [illegible] 4 | [illegible] | [illegible] | 684 |
| 18 | 40 149 27 5 | 11 [illegible] | W | 703 |

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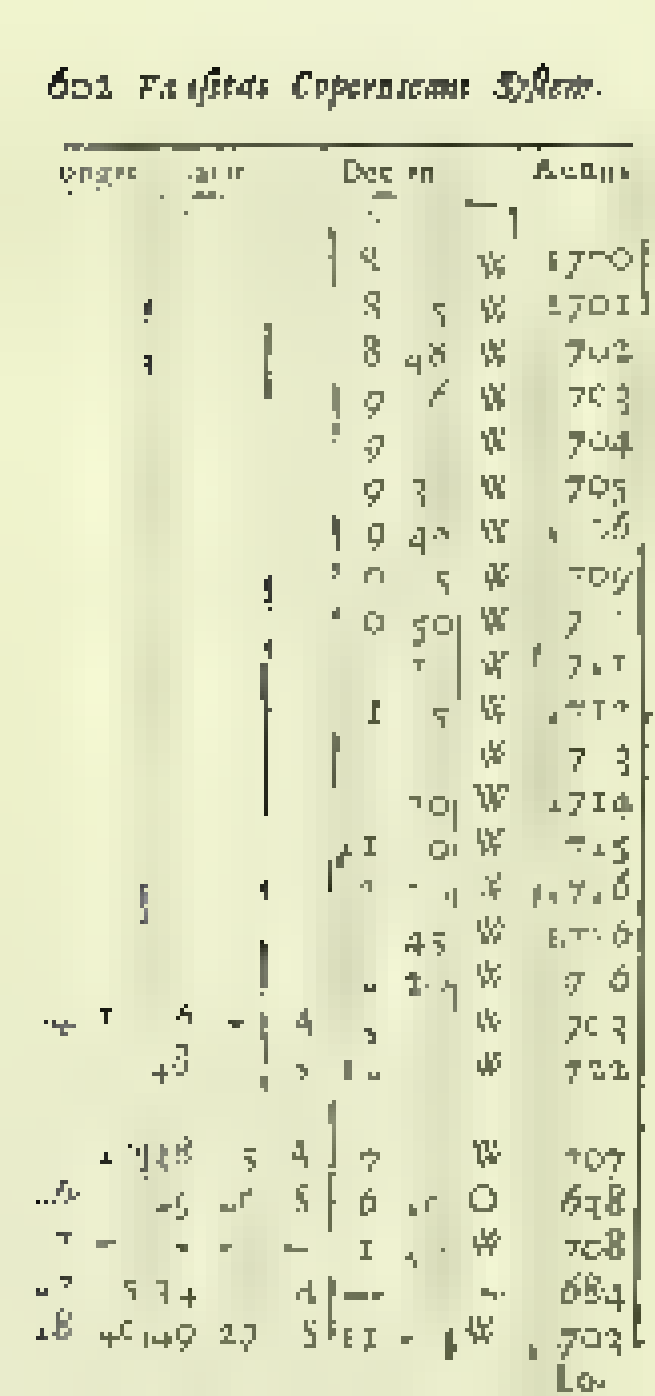

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|---|---|---|
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| ibid | ibid 1703 | |
| ibid. | ibid 1702 | 8 |
| ibid | ibid 1704 | 6 |
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| ibid. | ibid 1707 | 5 |
| ibid. | ibid 1709. | |
| ibid. | ibid. 1711 | |
| ibid | ibid. 1712 | 176 |
| ibid | ibid 1713. | 4 |
| ibid. | ibid. 1714. | 7 |
| ibid | ibid 1715. | 4 |
| ibid. | ibid. 1716. | 6 |
| ibid | ibid 1717 | 6 |
| ibid. | ibid | |
| ibid. | ibid. | |
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| Heidelberg | Probl. | |
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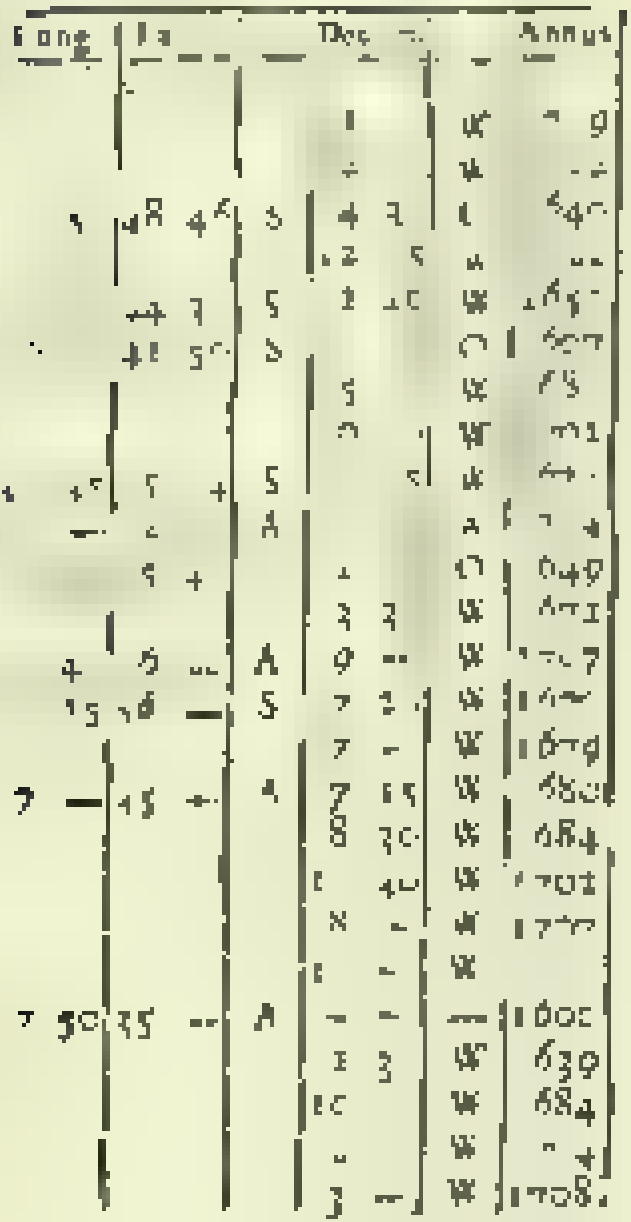

| Loca | Citationes | |
|---|---|---|
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| ibid. | Probl. | |
| Ingolstadii | ibid. | |
| ibid. | ibid. | |
| Bononiæ | ibid. | |
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| ibid. | ibid. | 22 |
| C. Fatguiller | ibid. 1712 | [illegible] |
| ibid. | ibid. 1705 | 1 |
| ibid. | ibid. 1692 | 8 |
| ibid. | ibid. 1708 | 22 |
| ibid. | ibid. | |

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| Loca | Citationes | |
|---|---|---|
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| Ins. Mombaca | Acta Erud. | |
| In Canal | | |
| Mozambaico | ibid. | |
| S. Johe marabs | Acta Erud. | |
| Adeo o Ofho | ibid. | |
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| | ibid. | 228 |
| | ibid. | |
| (Roiz | ibid. | |
| Ins. Diego | Acta Erud. | |
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|---|---|---|
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| ibid. | Problema | |
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| | I. Acad. 1705. | 10 |
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| Fort S. Georgii. | Act. Erud. | |
| Ponticherg. | I. Acad. 1692 | |
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| Coromandel | ibid. | 228 |
| | ibid. 1705. | 10 |
| | ibid. | |
| Inf. Undaman. | ibid. 1708. | 227 |
| & Nicobar. | ibid. | |
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| ibid. | ibid. | |
| Singansis | ibid. | |
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| Pekini | Problema | |
| Van Clemens | Act. Erud. | |
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| in N. Zelandia. | ibid. | |
| Inf. Roteroda | ibid. | |
| (mi. | I. Acad. 1708. | 379 |

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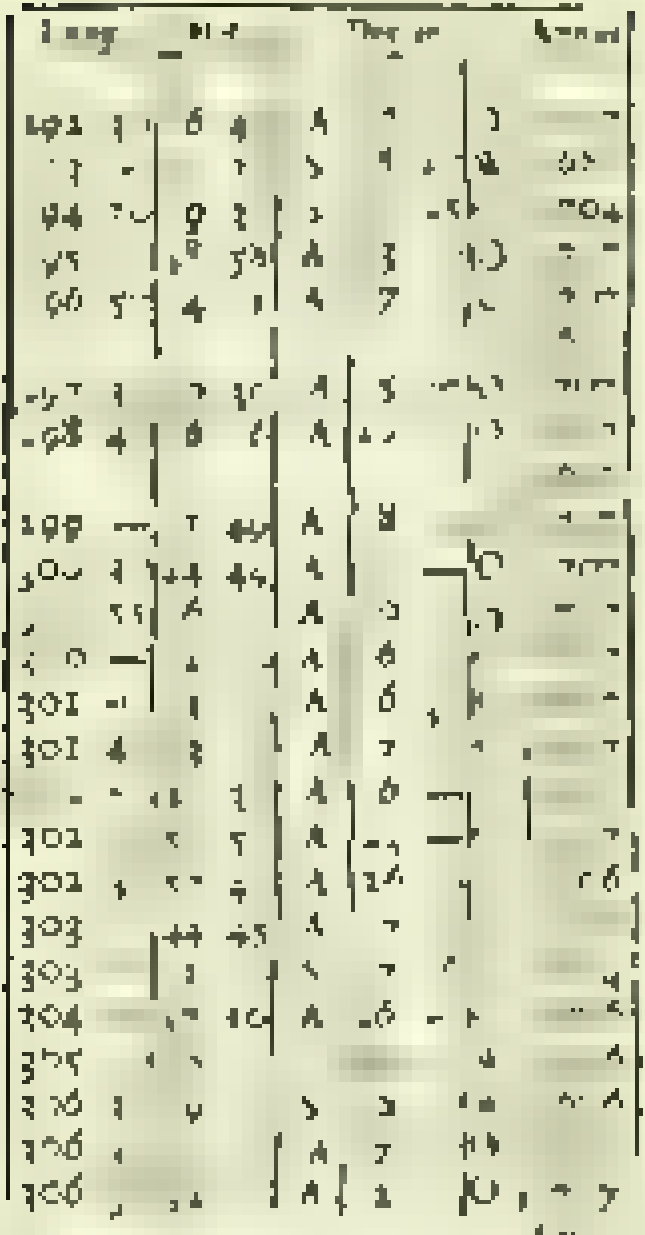

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|---|---|---|---|---|---|---|---|---|
| 292 | 3 | 6 | 4 | A | 4 | | 3 | [illegible] |
| 293 | [illegible] | | 7 | 5 | 4 | 4 | 2 | 45 |
| 294 | 7 | 9 | 3 | 3 | | 15 | | 704 |
| 295 | | 9 | 53 | A | 3 | | 4.3 | [illegible] |
| 296 | 5 | 4 | 1 | 4 | 7 | | 1 | [illegible] |
| 297 | 3 | 7 | 30 | A | 5 | [illegible] | | [illegible] |
| 298 | 4 | 6 | 2 | A | [illegible] | | 3 | [illegible] |
| 299 | [illegible] | 7 | 45 | A | 8 | | | [illegible] |
| 300 | 3 | 44 | 45 | A | | | 10 | [illegible] |
| | 55 | 6 | | A | 5 | | 1.3 | [illegible] |
| 300 | [illegible] | 4 | 1 | A | 6 | | | [illegible] |
| 301 | [illegible] | 1 | | A | 6 | 3 | | [illegible] |
| 301 | 4 | 3 | | A | 7 | | 4 | [illegible] |
| [illegible] | | 48 | 2 | A | 6 | | | |
| 302 | | 5 | 5 | A | [illegible] | | | [illegible] |
| 302 | 3 | 5 | 4 | A | 24 | | 4 | 56 |
| 303 | | 44 | 45 | A | 7 | | | |
| 303 | | 3 | | 5 | 7 | | | 4 |
| 304 | | [illegible] | 10 | A | 6 | [illegible] | | [illegible] |
| 305 | | [illegible] | | | | | 4 | [illegible] |
| 306 | 3 | 9 | | 5 | 3 | | 14 | [illegible] |
| 306 | [illegible] | | | A | 7 | | 15 | |
| 306 | [illegible] | 24 | | A | 2 | | 10 | [illegible] |

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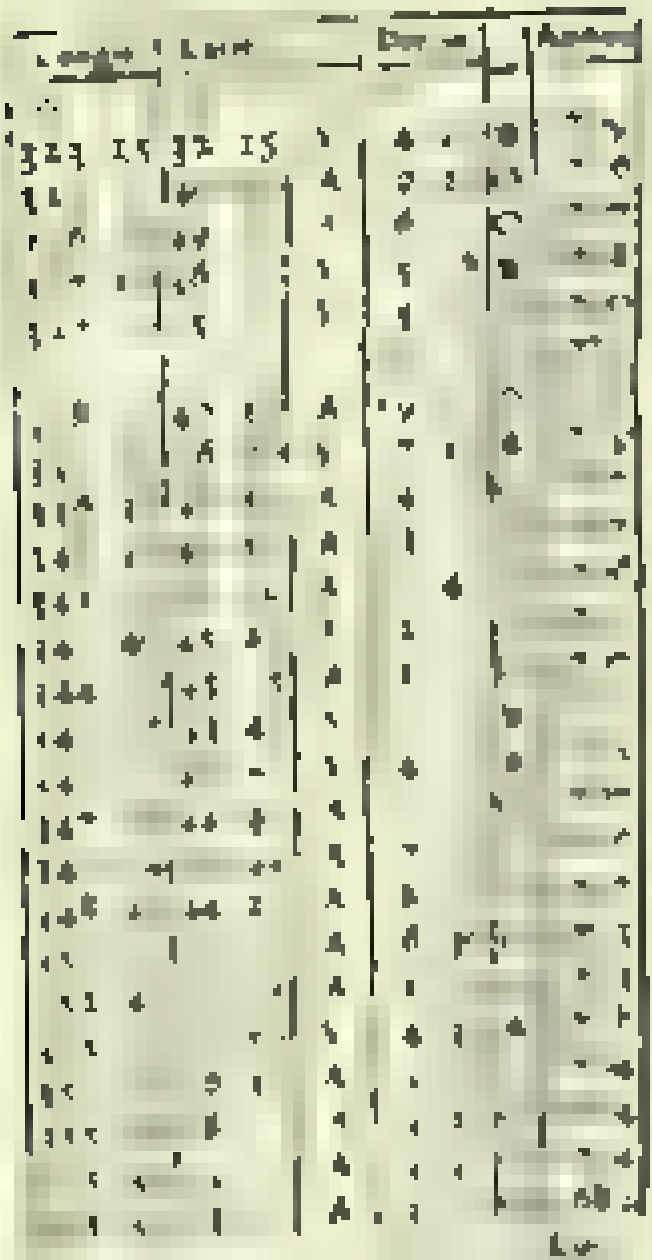
| Loca | Citationes | |
|---|---|---|
| | ibid. | |
| | Acta Erud. | |
| Porto Bello | l. Acad. 1708 | 9 |
| | ibid. | 380 |
| | ibid. | 379 |
| | ibid. 1710. | 478 |
| | ibid. 1708. | 378 |
| | ibid. | 379 |
| | ibid. | 380 |
| | ibid. | |
| Conao | l. Acad. 1710. | 478 |
| Bisco | ibid. | |
| | ibid. 1708. | 379 |
| | ibid. 1710. | |
| Garleque | ibid. | |
| | ibid. | |
| (the | ibid. | |
| Prope S. Ma | ibid. 1708 | 7 |
| | ibid. 1710. | 478 |
| o Sinu Bassini | Acta Erud. | |
| Bombay | ibid. | |
| | l. Acad. 1710. | 478 |
| | ibid. | |

| Time | | Date | | Decl. | | Annual |
|---|---|---|---|---|---|---|
| [illegible] | — | [illegible] | 45 | [illegible] | | [illegible] |
| [illegible] | — | [illegible] | [illegible] | [illegible] | [illegible] | 709 |
| 307 | [illegible] | [illegible] | [illegible] | 9 | [illegible] | [illegible] |
| 309 | — | [illegible] | [illegible] | 3 | [illegible] | 68 |
| | | | | [illegible] | — | 6[illegible]8 |
| | | | | [illegible] | — | [illegible] |
| | | | | [illegible] | | 670 |
| [illegible] | — | [illegible] | — | [illegible] | [illegible] | |
| [illegible] | 5 | 47 | [illegible] | 6 | [illegible] | 649 |
| | | | | 5 | 2 | 686 |
| 8 | — | | | 6 | + | [illegible] |
| [illegible] | | [illegible] | — | 3 | — | [illegible] |
| 9 | | [illegible] | [illegible] | 9 | — | [illegible] |
| 9 | | [illegible] | 47 | [illegible] | — | [illegible] |
| [illegible] | — | [illegible] | — | [illegible] | — | [illegible] |
| [illegible] | — | [illegible] | — | 29 | [illegible] | [illegible] |
| | | [illegible] | 2 | [illegible] | — | [illegible] |
| [illegible] | — | [illegible] | [illegible] | 3 | — | [illegible] |
| [illegible] | 4 | | [illegible] | [illegible] | — | [illegible] |
| [illegible] | [illegible] | [illegible] | 43 | 4 | [illegible] | 651 |
| | | | | 6 | 5 | 704 |
| | | | | 5 | [illegible] | 6 |
| [illegible] | [illegible] | 8 | — | [illegible] | [illegible] | [illegible] |
| [illegible] | 2 | 49 | 5 | 8 | [illegible] | [illegible] |
| | — | | — | 30 | — | [illegible] |
| [illegible] | [illegible] | 45 | — | 7 | 30 | [illegible] |

Lo.

| Loca | Citationes | |
|---|---|---|
| | ibid. | |
| | ibid. | 475 |
| Conception | ibid. | 478 |
| I. Sebald | ibid. 1708. | 381 |
| ibid. | ibid. | |
| ibid. | ibid. | |
| Maldivæ | Acta Erud. | |
| Quebec | L. Acad. 1692. | 87 |
| ibid. (bellic | ibid. | |
| Prope P Ca. | ibid. 1708. | 7 |
| Valparaiſo | ibid. 1710. | 478 |
| | ibid. | |
| | ibid. | |
| | ibid. 1708. | 225 |
| | Acta Erud. | |
| Bermudes | L. Acad. 1712. | 25 |
| | ibid. 1708. | 379 |
| | L. Acad. 1701. | 11 |
| Martinique | ibid. 1704. | 458 |
| ibid. | ib. & 1708. | 380 |
| ibid. | ibid. 1708. | 19 |
| | ibid. 1710 | 473 |
| | ibid. | 479 |
| In Freto Clar | ibid. 1692. | 83 |
| Prope Ter. N. | ibid. 1708. | 229 |



| Loca | Citationes | |
|---|---|---|
| | ibid. 1710. | 475 |
| | ibid. | 478 |
| | ibid. | 479 |
| | ibid. | 471 |
| Cancer | ibid. 1704 | 459 |
| ibid. | ibid. 1692 | 89 |
| | ibid. 1710. | 478 |
| | ibid. | 475 |
| | ibid. | 479 |
| | ibid. | |
| | ibid. | 476 |
| | ibid. | 477 |
| | ibid. | |
| | ibid. | 472 |
| Corvi | ibid. 708. | 228 |
| | ibid. 710 | 480 |
| | ibid. 708 | 378 |
| | ibid. 1710 | 480 |
| | ibid. 1705 | 1[illegible] |
| | ibid. | |
| | Acad. 1710. | 47[illegible] |
| | ibid. 708 | 35 |
| | ibid. | |
| | ibid. | |
| | ibid. | |

| Longit. | | Latit. | | | Declin. | | | Ascens. |
|---|---|---|---|---|---|---|---|---|
| 0 | | | | | 0 | | | |
| 156 | | 5 | 20 | 4 | 1 | | [illegible] | [illegible] |
| 157 | [illegible] | 41 | 30 | 4 | [illegible] | | [illegible] | [illegible] |
| 158 | | 5 | [illegible] | 3 | 1 | [illegible] | [illegible] | [illegible] |
| 158 | [illegible] | [illegible] | | 4 | [illegible] | [illegible] | | [illegible] |
| 158 | [illegible] | [illegible] | 13 | 3 | 2 | 30 | [illegible] | [illegible] |
| 159 | | 34 | | 5 | 1 | [illegible] | [illegible] | [illegible] |
| 158 | 1 | 28 | | 5 | — | [illegible] | — | [illegible] |
| 159 | [illegible] | | [illegible] | | — | | — | [illegible] |
| 159 | 3[illegible] | 6 | | 5 | 1 | — | [illegible] | [illegible] |
| 159 | 12 | 1 | | 5 | | | | [illegible] |
| 159 | 45 | 45 | 20 | 6 | 1 | [illegible] | [illegible] | [illegible] |

## LITTERAE P. KASTNER.

*Reverendo ac Clarissimo Patri.*

Scripsi ad P. R[illegible] [illegible] catalogum [illegible] Magnetismum [illegible] Genus [illegible] [illegible] catalogum [illegible] Genus [illegible]

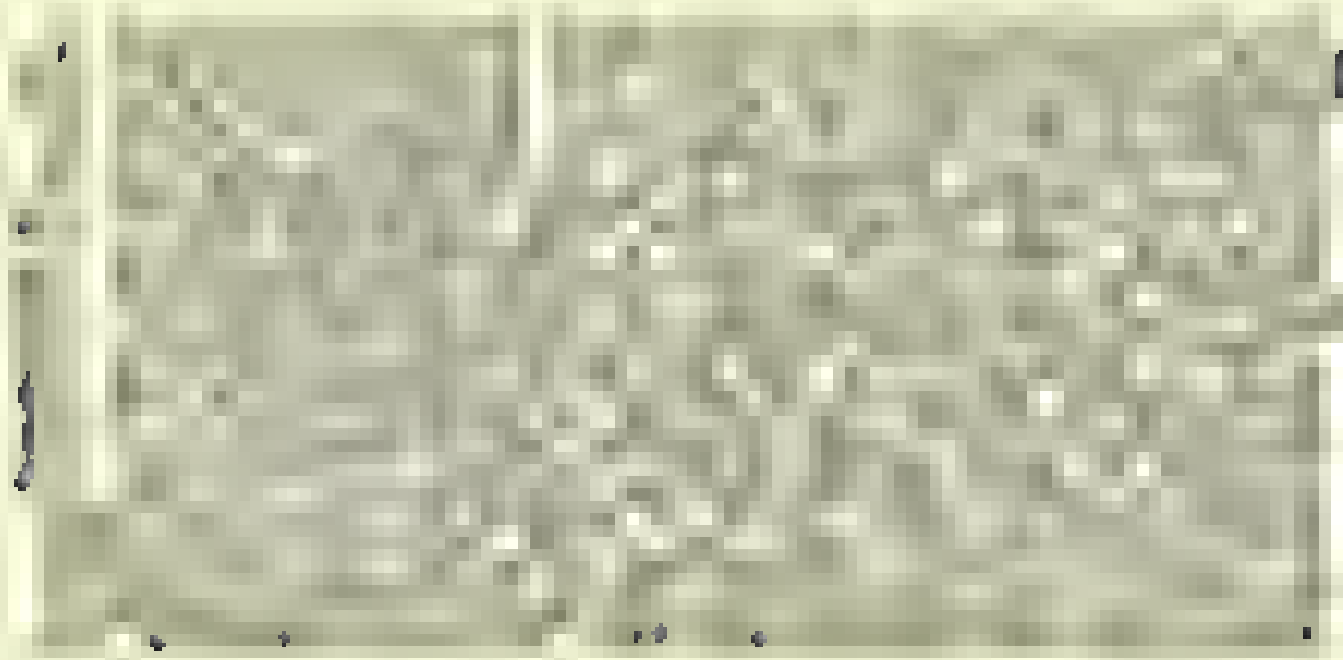
Advertendum [illegible] Magnetismum [illegible] [illegible] [illegible] Borealis [illegible] [illegible]

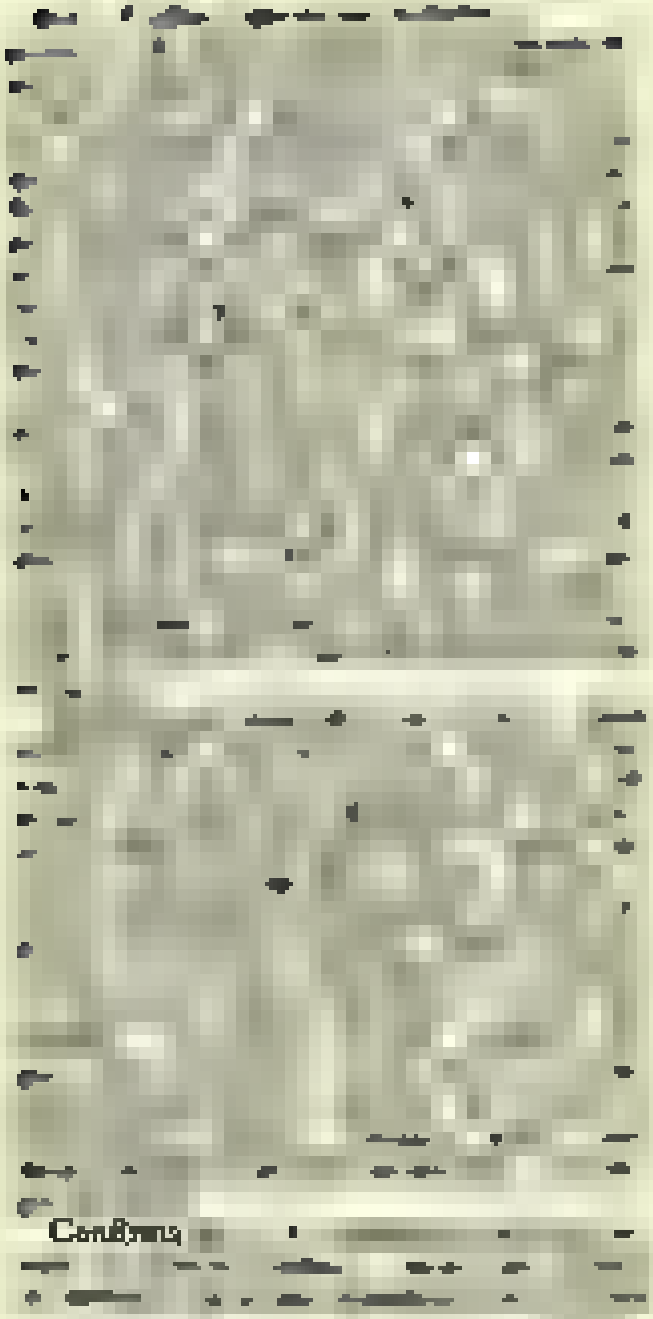
| Hora | Catalogorum | |
|---|---|---|
| | ibid. 1705 | 15 |
| | ibid. 1710. | 450 |
| | ibid. 1705. | 10 |
| | ibid. 1708. | 225 |
| | ibid. 1710. | 476 |
| | ibid. | |
| | ibid. 1708 | 45 |
| | ibid. | 249 |
| | ibid. 1711 | 476 |
| | ibid. 1701. | 11 |
| | ibid. 1710. | 471 |

ii, pro diversis locis longitudine, prout ex hoc catalogo apparet.

Advertendum 2. Acum etiam omni Inclinatione non quidem sub ipso Æquatore, sed prope primum Meridianum quidem sub latitudine Australi aliquot graduum, et verò prope Meridianum Maraloiem sub latitudine Boreali, adeoque hic acus æquilibratio pro variatione longitudinis sub diversis sit etiam latitudinis gradu, prout omnia catalogus ipse ostentatius demonstrat.

Advertendum est 3. Si mutetur Inclinatio acus, ita ut pars ejus, quæ respiciebat Meridiem, respiciat directè Boream, acus nullatenus se ex parte sui Boreali convertit ad Boream sub eadem Inclinatione, quam prius habuerat, sed vel pedis quidem ad Boream, magis tamen inclinatur,

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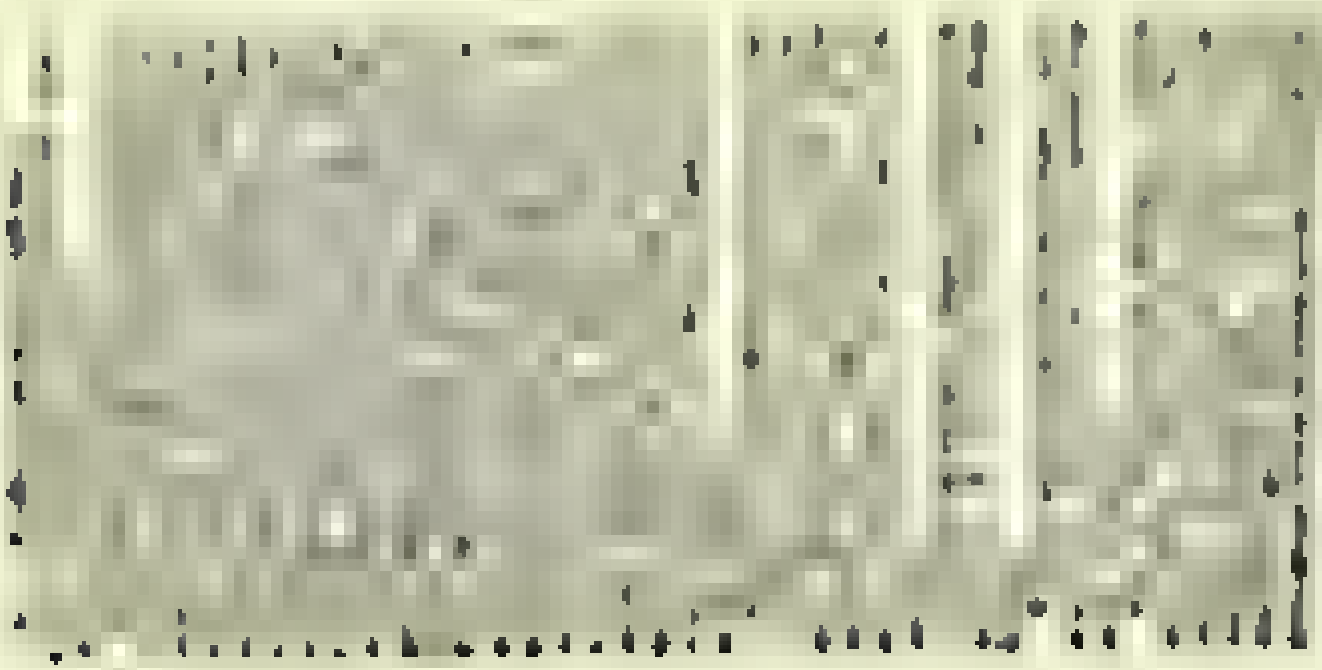


dinez indicet, nisi quæ illi competit ab distantia sui poli à polo Mundi debet semper habere complementum sibi Inclinationem & vice versa, ut monstret præcisè complementum sibi Inclinationem debet directè respicere suum polum. Hæc ex dictis sequuntur & Me commendo. Cantone, 6. Sept. 1707.

GASPARUS CASTNER

Inclinationes Acus Magneticæ per varios Rhombos observatæ anno 1707. 29. Augusti in China Cantone, cujus latitudo 23 gr. 10 min. o.

133. Sunt autem hi Rhombi præcisè sumpti incipiendo à Meridiano, quem indicat acus, nec attendendo ad ejus declinationem.

*Pars Borea directa versa ad Boream suum Inclinatur 10°. 10*

Si pars Borea vertatur in ortum.

| | | |
|---|---|---|
| 0 | | Inclinatio |
| 10 | 10° | 20' |
| 20 | 11 | — |
| 30 | 11 | 50 |
| 40 | 12 | 40 |
| 50 | 13 | 50 |
| 60 | 15 | 40 |
| 70 | 19 | 15 |
| 80 | 23 | 15 |
| 90 | 31 | 40 |
| | Ab ortu in Meridiem. | |
| 10 | 34 | 50 |
| 20 | 38 | 30 |
| 30 | 53 | 50 |
| 40 | 76 | 5 |
| 50 ( pars Borea | 93 | 20 |
| 60 ( redit ad Boream | 84 | 50 |
| 70 ( & Inclinatur | 49 | 40 |
| 80 | 44 | 50 |

Si

Si pars Borea vertatur in occasum.

| | | |
|---|---|---|
| 0 | | Inclinatio |
| 10 | 10 | 15 |
| 20 | 10 | 30 |
| 30 | 10 | 50 |
| 40 | 11 | 30 |
| 50 | 12 | 30 |
| 60 | 14 | 10 |
| 70 | 17 | — |
| 80 | 21 | 10 |
| 90 | 28 | — |
| | Ab occasu in Austrum | |
| 10 | 34 | 20 |
| 20 | 48 | 50 |
| 30 ( pars Borea | 71 | — |
| 40 ( redit ad Boream | 80 | 50 |
| 50 ( & inclinatur | 53 | 40 |
| 60 | 49 | 10 |
| 70 | 45 | — |
| 80 | 42 | 40 |

Si pars Instrumenti, quæ prius respiciebat Boream, respiciat Austrum, pars Borea aeus reversa ad Boream, ut ante dictum, inclinatur 42

In-

| Majus | Latitudo | | Longitudo | | Declinatio acus |
|---|---|---|---|---|---|
| | ' | | o | | o |
| 17 | 3 | -- | 95 | 3 | 9 |
| 18 | 1[illegible] | -- | 96 | | |
| 9 | 1 | 50 | 95 | 9 | |
| [illegible] | [illegible] | | [illegible] | | |
| [illegible] | 6 | | [illegible] | 40 | |
| 22 | 7 | | 96 | | |
| 23 | 6 | | [illegible]0 | 4 | 8 |
| 24 | | | | 3[illegible] | 7 |
| 25 | 5 | 44 | [illegible]4 | 37 | |
| [illegible] | 3 | 4[illegible] | 6 | 43 | 6 |
| [illegible] | [illegible] | 4 | [illegible]8 | 49 | |
| [illegible] | 5 | 50 | | 55 | 5 |
| 29 | 5 | [illegible]0 | 512 | 3[illegible] | 4 |
| 30 | 5 | [illegible]0 | 14 | | |
| [illegible] | 5 | 5 | 5 | 55 | 3 |

Acta

Arcus Magnetici 1707.

Si pars Instrumenti Borea vertatur

| In Bor. | | In Austr. | Terra visa |
|---|---|---|---|
| 0 | | | |
| [illegible] | [illegible] | | |
| | | 7 | Incipit Inclinatio |
| | 40 | 14 | Pars Australis |
| 5 | 3 | 25 | |
| 7 | | 33 | |
| 8 | 3 | 19 | |
| [illegible] | [illegible] | 41 | |
| [illegible] | [illegible] | 30 | |
| 9 | [illegible] | 39 | |
| 8 | 40 | 8 | |
| 8 | 30 | 6 | |
| [illegible] | | 47 | |
| 7 | | 37 | |
| 8 | 40 | 40 | In conspectu A[illegible] |

| | | | | | |
|---|---|---|---|---|---|
| | | | Inclinationes partis Australis | | |
| Mensis | Borea | | | | |
| Tunis | Latitudo | | Longitudo | | Declin. |
| | 0 | | 0 | | 0 |
| 1 | 5 | 40 | 116 | 14 | 3 |
| 2 | 5 | 15 | 116 | 33 | |
| 3 | 5 | 10 | 116 | 52 | |
| 4 | 4 | 55 | 117 | 12 | |
| 5 | 4 | 40 | 117 | 40 | |
| 6 | 4 | 5 | 118 | [illegible] | |
| 7 | 3 | 58 | 118 | 7 | |
| 9 | 3 | 44 | 118 | 21 | |
| 14 | 3 | 20 | 118 | 52 | |
| 15 | 3 | 20 | 119 | 9 | |
| 16 | 3 | 20 | 119 | 27 | |
| 17 | 3 | 20 | 119 | 45 | |
| 18 | 3 | 9 | 120 | [illegible] | |
| 19 | 2 | 58 | 120 | 24 | |
| 20 | 2 | 47 | 120 | 39 | |
| 21 | 2 | 35 | 121 | [illegible] | |
| 22 | 2 | 26 | 121 | 6 | |
| 23 | | 22 | 121 | 8 | |
| 24 | 2 | 20 | 121 | 8 | |
| 26 | 2 | 8 | 121 | 20 | 2 20 |
| 27 | 1 | 50 | 121 | 50 | |
| 28 | | 35 | 122 | 50 | |

Acus

Acus Magnetica

Si pars Inſtrument. Boreæ verſatur

| In Bor. | | In Austr. | | Terra vifa |
|---|---|---|---|---|
| 0 | | 0 | | |
| 9 | — | 41 | — | |
| 10 | — | 42 | — | |
| 9 | — | 41 | 30 | |
| 9 | 20 | 42 | — | |
| 10 | 30 | 42 | — | |
| 10 | 30 | 43 | — | |
| 11 | — | 43 | — | |
| 11 | 50 | 44 | 30 | In anchoris prope Ruba Venera |
| 12 | 10 | 47 | — | |
| 12 | 50 | 47 | — | |
| 12 | 20 | 45 | — | In conſpectu Inſularum de Ara |
| 12 | | 45 | — | |
| 12 | 40 | 46 | — | |
| 13 | — | 47 | 30 | |
| 13 | 20 | 47 | 30 | In conſpectu Inſularum Parcellar. |
| 13 | 50 | 49 | 30 | |
| 14 | 10 | 44 | — | |
| 14 | 30 | 44 | — | |
| 13 | — | 43 | 30 | Prope Malacam. |
| 13 | 30 | 46 | 40 | |
| 11 | 30 | 46 | 50 | |

In-

| Inclinationes patris Australis | | | | | |
|---|---|---|---|---|---|
| Mensis | Borea | | | | |
| Junius | Latitudo | | Longitudo | | Decim. |
| | ° | | ° | | ° |
| 29 | 1 | 25 | 122 | 20 | |
| 30 | 1 | 15 | 122 | 40 | |
| Iulius | | | | | |
| 1 | — | 50 | 122 | 45 | |
| 2 | — | 46 | 122 | 45 | |
| 3 | — | 46 | 122 | 45 | |
| 4 | — | 46 | 122 | 45 | 2 — |
| 6 | — | 50 | 123 | 20 | |
| 7 | 1 | 40 | 124 | — | |
| 8 | 2 | 28 | 124 | 25 | |
| 9 | 4 | 6 | 124 | 25 | |
| 10 | 5 | 30 | 124 | 59 | |
| 11 | 7 | 4 | 125 | 39 | |
| 12 | 8 | — | 126 | 43 | |
| 13 | 9 | 6 | 128 | 53 | |
| 14 | 11 | 2 | 131 | 3 | 1 — |
| 15 | 12 | 14 | 132 | 30 | |
| 16 | 14 | 20 | 133 | 22 | |
| 17 | 16 | 30 | 134 | 2 | |

Aeus

| Acus Magneticæ | | | |
|---|---|---|---|
| Sic pa | Inflinatio erat | | Borea versatur |
| u Bor. | Aust. | | Terra visa |
| 5 | | | |
| 14 | 46 | 15 | |
| 15 | 46 | | |
| 5 | 47 | | |
| 14 | 46 | | |
| 15 | 46 | | |
| 6 | 57 | | |
| 8 | 57 | | Prope Pulo T nge |
| 18 | 57 | | |
| 0 4 | 54 | | Prope Pulo T m a |
| 4 | 52 | | |
| 37 | 48 | | |
| 5 | 43 | 37 | |
| 9 | 37 | | |
| 8 | 7 | | |
| 6 | 0 | | |
| 3 40 | 5 | | |
| 2 | 9 | | |

Incipit inclinat pars borea acus.

AD-

| Inclinationes partis Australis | | | | | | |
|---|---|---|---|---|---|---|
| Mensis | Horea | | | | | |
| Iunii. | Latitudo | | Longitudo | | Declin | |
| | ° | | ° | | ° | |
| 18 | 17 | 16 | 134 | 2 | | |
| 19 | 19 | 40 | 133 | 52 | | |
| 20 | 20 | 19 | 133 | 43 | | |
| 21 | 2 | 8 | 133 | 40 | — | 20 |
| Aug. | | | | | | |
| 6 | 22 | 5 | 133 | - | — | 20 |
| 29 | 23 | | 132 | — | — | 30 |

Acus Magneticæ.

Si pars instrumenti Borea vertatur

| In Bor. | | In Aust. | | Terra v. G. |
|---|---|---|---|---|
| | | 0 | | |
| [illegible] | [illegible] | [illegible] | 3[illegible] | |
| 4 | 40 | 27 | [illegible] | |
| 7 | | 30 | | |
| 8 | 40 | 33 | 3[illegible] | |
| 9 | 30 | 36 | 30 | Maccao in terra |
| 0 | 10 | 42 | [illegible] | Cantone in terra |

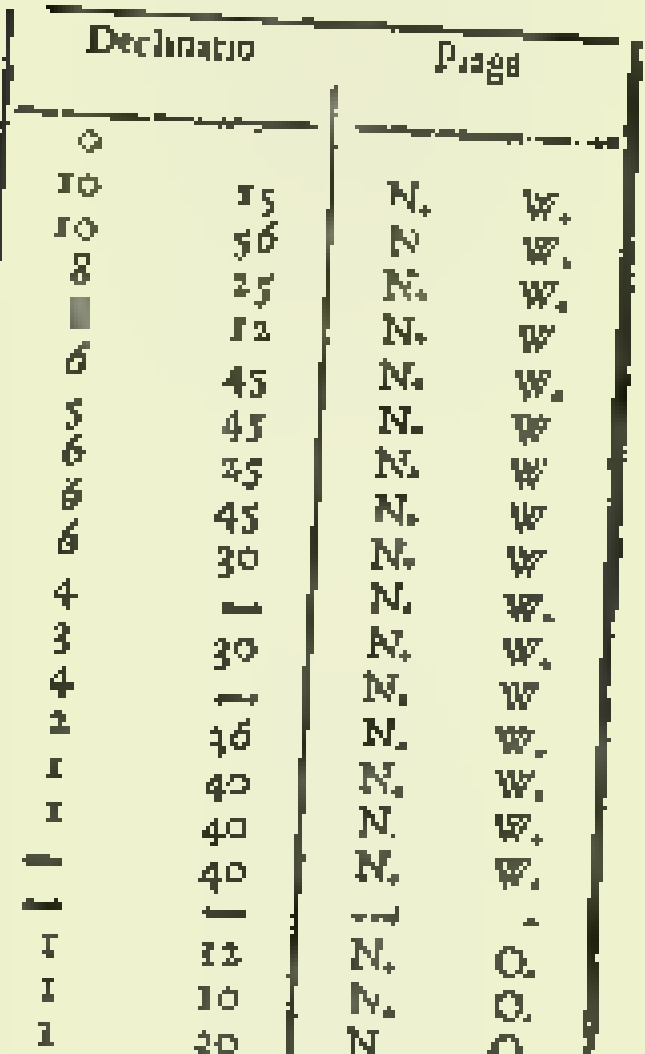
# ADDENDA

I. Observationes Declinationis Magnetico Itinerario 1728. sub titulo Voyage in Teneriffa.

| Anni & Mensis | Dies | Longit. | | Latit. | |
|---|---|---|---|---|---|
| 10 | | | | 0 | |
| Martii | 8 | — | — | 41 | — |
| | 15 | 5 | 50 | 35 | — |
| | 27 | — | | 43 | — |
| | 30 | 3 | 50 | 52 | 5 |
| Aprilis | 9 | 358 | | 30 | 40 |
| | 20 | 357 | — | 30 | — |
| | Vesp | 357 | — | 30 | — |
| | 21 | 356 | — | 29 | 40 |
| | 23 | 350 | 30 | 28 | — |
| | 25 | 340 | 20 | 26 | 12 |
| | 28 | 343 | | 23 | 30 |
| | 30 | 3 | 20 | 21 | 20 |
| Maio | 1 | 338 | 45 | 22 | — |
| | | 337 | 0 | 21 | 40 |
| | 3 | 336 | | 21 | — |
| | 4 | 334 | 30 | 20 | 50 |
| | 5 | 334 | | .. | — |
| | 7 | 330 | | 18 | 40 |
| | 8 | 328 | 30 | 8 | — |
| | 9 | 327 | — | 17 | — |

ticæ, factæ à R. P. Laval S. I. & editæ in de la Louisiane I. Meridianus ad Picum

| Declinatio | | Plaga | |
|---|---|---|---|
| 0 | | | |
| 10 | 15 | N. | W. |
| 10 | 56 | N | W. |
| 8 | 25 | N. | W. |
| [illegible] | 12 | N. | W |
| 6 | 45 | N. | W. |
| 5 | 45 | N. | W |
| 6 | 25 | N. | W |
| 6 | 45 | N. | W |
| 6 | 30 | N. | W |
| 4 | — | N. | W. |
| 3 | 30 | N. | W. |
| 4 | — | N. | W |
| 2 | 36 | N. | W. |
| 1 | 40 | N. | W. |
| 1 | 40 | N. | W. |
| — | 40 | N. | W. |
| — | — | — | - |
| 1 | 12 | N. | O. |
| 1 | 10 | N. | O. |
| 1 | 20 | N | O. |



| Anno & Mensis | Dies | Longit. | | Latit. | |
|---|---|---|---|---|---|
| | | ° | ' | ° | ' |
| | 10 | 325 | 30 | 16 | 20 |
| | 10 | 325 | 20 | 16 | 11 |
| | 11 | 322 | 10 | 14 | 32 |
| | 13 | 320 | 15 | 14 | 16 |
| | 19 | 311 | 3 | 15 | 43 |
| | 21 | 307 | 30 | 18 | 50 |
| | 23 | 307 | 30 | 8 | 55 |
| | 23 | 307 | 30 | 9 | — |
| | 25 | 4 | 30 | 10 | 17 |
| [illegible] | 6 | [illegible] | — | [illegible] | 40 |
| | 7 | [illegible] | | | |
| | 13 | [illegible] | | | |
| | 14 | [illegible] | | | |
| | 15 | [illegible] | | | |
| | 18 | [illegible] | | | |
| | 18 | [illegible] | | | |
| | 20 | 267 | 45 | [illegible] | 54 |
| | 21 | 267 | — | 14 | 17 |
| | 23 | 130 | 44 | 26 | — |
| | 24 | [illegible] | | 17 | — |
| Julii | 2 | [illegible] | | | |
| | 7 | 266 | 3 | [illegible] | 20 |
| | 17 | | | 23 | 30 |
| Septem. | 1 | 301 | 3 | 32 | 12 |

| Declinatio | | Plaga | |
|---|---|---|---|
| 0 | ' | | |
| 1 | 30 | N. | O. |
| 2 | — | N | O. |
| 3 | — | N. | O. |
| 3 | 26 | N. | O. |
| 4 | 7 | N. | O. |
| 4 | 47 | N. | O. |
| 4 | 10 | N | O. |
| 4 | — | N. | O. |
| 4 | 30 | N. | O. |
| 5 | 12 | N. | O. |
| 3 | 30 | N | O. |
| 4 | 50 | N. | O. |
| 4 | 50 | N | O. |
| 4 | — | N. | O. |
| 3 | 32 | N. | O. |
| 4 | — | N. | O. |
| 4 | 30 | N. | O. |
| 2 | 30 | N. | O. |
| 2 | — | N. | O. |
| 2 | — | N. | O. |
| 2 | — | N. | O. |
| 3 | 16 | N. | O. |
| 4 | 18 | N. | O. |
| — | 45 | N. | W |

| Annus & Menses | Dies | Longitudo | | Latitudo | |
|---|---|---|---|---|---|
| | | ° | | ° | |
| | 14 | 313 | 44 | 34 | 34 |
| | 4 | 356 | 44 | 34 | 54 |
| | 6 | 11 | — | 35 | 55 |
| | 13 | 24 | 5 | 34 | 25 |
| | 5 | 10 | 5 | 25 | 41 |
| | | 42 | 1 | 25 | 09 |
| 20h | | 46 | 4 | 37 | 51 |
| | | 3 | 3 | 36 | 4 |
| | 1 | 1 | | 35 | — |
| | | 2 | 4 | 0 | 2 |
| | | | | 5 | 7 |
| | + | 1 | — | 43 | |
| | + | 1 | — | 35 | 10 |
| | 2 | 9 | 10 | 5 | 32 |
| | | 1 | | 35 | 36 |

| Declinatio | | Plaga. | |
|---|---|---|---|
| 0 | | N | W |
| 1 | 30 | N | W |
| 2 | 50 | N | W |
| 3 | 10 | N. | W |
| 4 | · | N. | W. |
| 5 | 10 | N. | W. |
| 6 | 40 | N | W. |
| 6 | 25 | N. | W |
| 7 | 48 | N | W |
| 8 | 15 | N. | W |
| 8 | 45 | N | W. |
| 8 | 25 | N. | W |
| 9 | 18 | N. | W |
| 9 | 36 | N. | W. |
| 9 | 30 | N. | W. |
| 11 | — | N. | W. |

Observavit P. Laval in Mari declinationem Magneticae ad dextrum, nec integram, sed minutis quibus distant decrescere posse, & Magnetem continuo ejusdem declinationis nec minus in ferro pati Magneticis. In demonstrat hoc exemplo. Patebat anno 1720. 27. Maji observationes Mar Pac. ita, accedere fecerunt prope Caput Horn deficiendo ad Insulam Terra nova. Cumque distarent ferme milliaribus a Capite S. Laurentii, prope filium rubrum, ceperunt Acus Magnetica ad dextram inclinare, ut hinc illi possent conscitare tandem nisi quod essent, circum 48 in

n

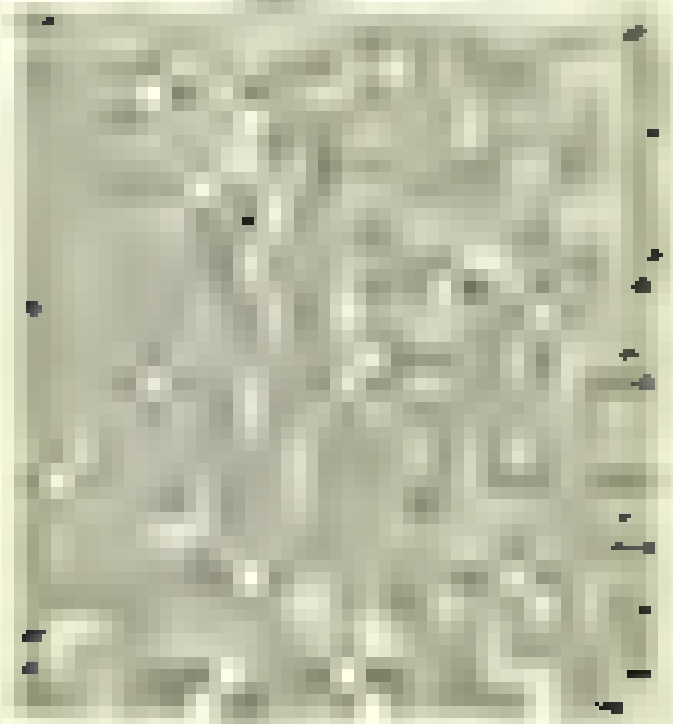
nauta arte 34 versus Occidentem. Hominis illius regionis ac reverenti ipsi, quod ea regione reperiatur magna copia Magnetis circa Promontorium S. Laurentii.

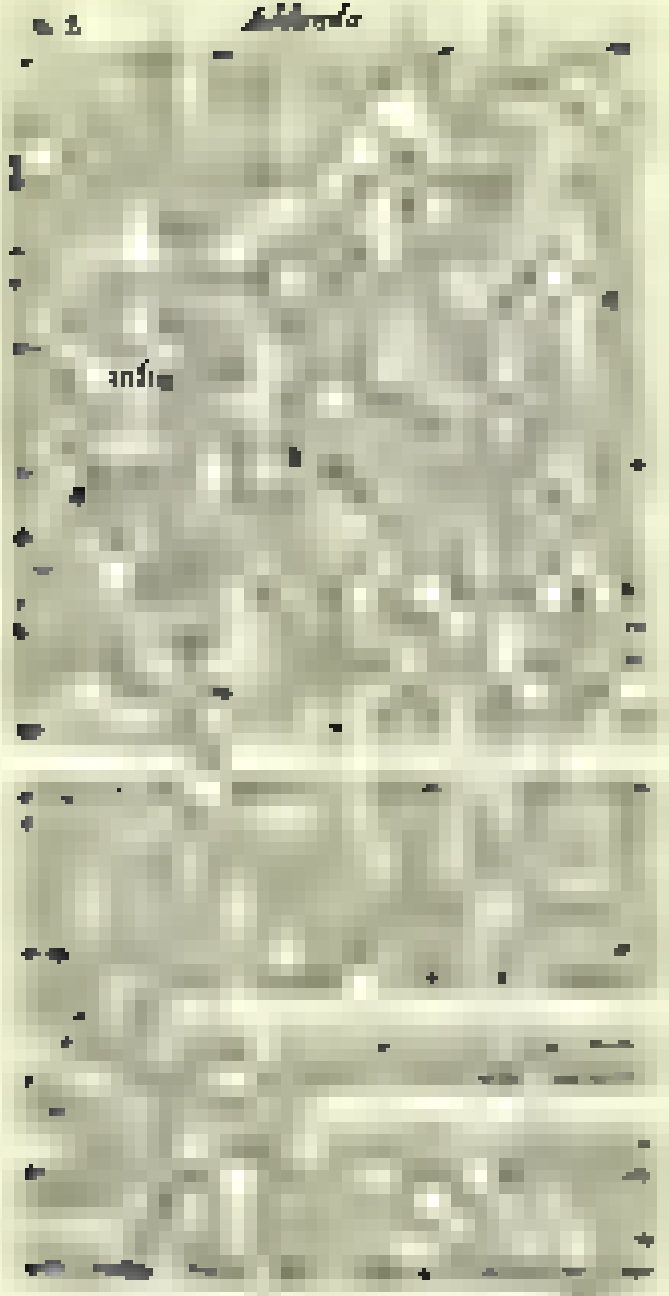
Ix.

*Remissae observationes de Luna & Venere*

PRaedicenne tyall: Romae ibar sub hac: tibulo: Hesperi & Phosphori nova Phaenomena, Auctore Francisco Blanchino SS. D. Papae Praelato domestico. fol. 93.

R.R. D. Blanchinus, ob peritiam Astronomicam, ac omnigenam eruditionem dudum orbi notissimus, in hoc libro ostendit, se instituisse novas observationes Lunae & Veneris tubo 150. Palmorum Romanorum, quem Emin. Cardinalis de Polignac, dum ibi erat Auctor Rom.





rum terrestrium, consequenter Parallaxis Horizontalis Solis est 34. secundorum, ac tertiorum.

Ex his observationibus apparet, terram non recte collocari inter Martem & Venerem, prout faciunt Copernicani, si enim Venus revolvitur intra viginti quatuor dies, Mars intra duos dies, cur terra revolvatur intra unum diem?

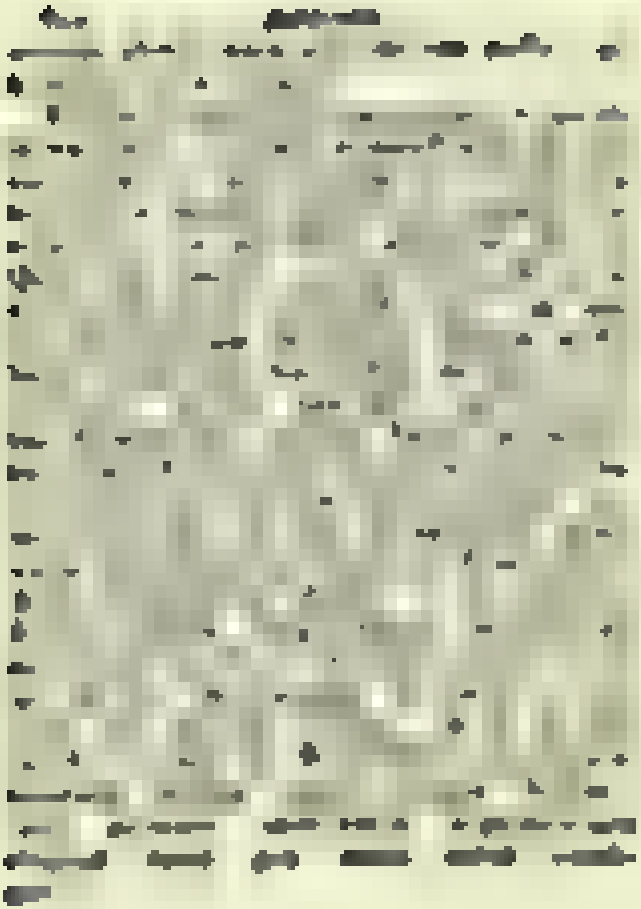
Figuram sic observatæ Veneris habes Numero 93. ubi habentur variæ illius apparitiones juxta priores Astronomorum observationes, observationem Bianchini non parum illustrantes & confirmantes, neque enim illæ duæ Notæ nigræ aliud esse videntur, quàm Maria, sic dicta, à Bianchino observata.

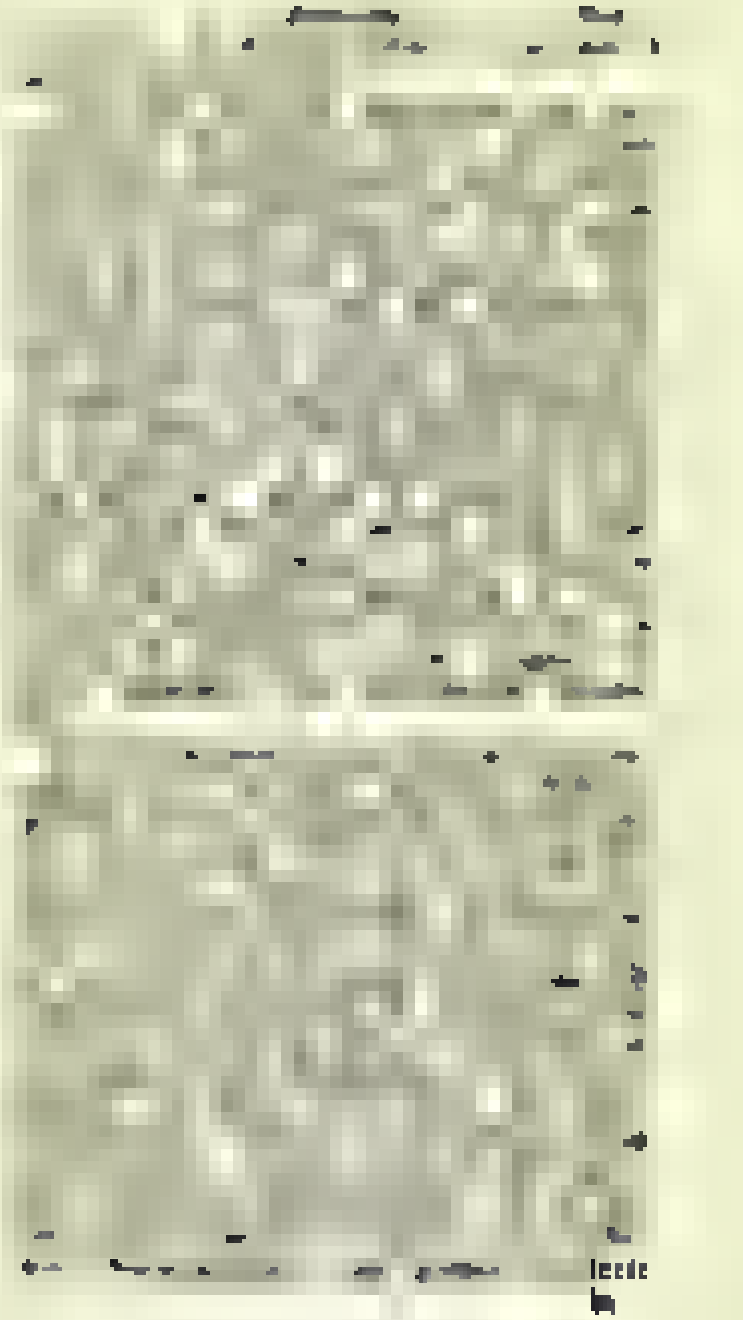
## 3.

### *Observatio nova Parallaxis fixarum.*

IN Actis Tevoltensibus 1729. mense Majo annotatur Londino, quod D. Gradley Anglus observavit, stellas fixas in Zenith observatas per decursum anni describere exiguum circulum pro observationibus usus est instrumento verticali adeò accurato, ut se perfectissimè ad eundem semper statum restituat. Ex hac observatione deduci existimant, motum terræ demonstratum esse, eo quòd stellæ motum appareant circularem fixarum, itque

abnous





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# PHILOSOPHIA POLLINGANA AD NORMAM BURGUNDICÆ

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TOMUS QUARTUS

VINDICIAS PHILOSOPHIÆ
PERIPATETICÆ,

Et Falsitatem Copernicani Systematis
CONTINENS.

Ad uso del Fre Giuliano da Giuliano Lett.re Capp.no applicato al n.ro Luogo di Montefiascone nell'anno 1741

VENETIIS MDCCXXXIV.
Apud Jo: Baptistam Recurti.
*SUPERIORUM PERMISSU, AC PRIVILEGIO.*

BIBLIOTECA D. F. M. C. A. P.
MONTEFUSCO
(Av)

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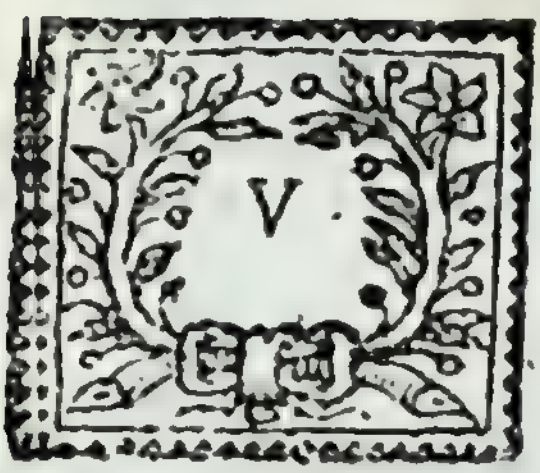
# VINDICIÆ PHILOSOPHIÆ PERIPATETICÆ, ET GENERALIA FUNDAMENTA.

## PROOEMIUM.



Veritas Peripateticę Philoſophiæ dependet ab exiſtentia Materiæ primæ Ariſtoteli-cæ, formarum ſubſtantiali-um, accidentium abſoluto-rum, relationum, modo-rum, qualitatum, habitu-um, ac reliquarum entitatularum, quarum in mundo reali exiſtentia univerſim negatur à Neotericis. Cauſam ſui erroris Neoterici ſu-munt ex duplici principio. 1. Quòd negent, nullam nos habere claram ac diſtinctam ideam eorum loquuntur, talium entium abſtractorum.

ac spiritualium. hinc millies inculcant nihil in Philosophia admittendum, nisi cu jus claram ac distinctam habeamus ideam 2. Quòd negent, dari aliquid simile nostris ideis in mundo reali, præter corpu trinè mensurabile, motum, figuram, a texturam partium. hinc formas Aristotel cas, accidentia, qualitates, relationes, mo dos &c. ad solos mentis liberè, quod vo luerit, fingentis conceptus ablegant; dum dicunt Peripatetici, se habere longè aliu conceptum verb. grat. de sono, colore, r lationibus, modis, formis denique omni bus, quàm dum concipitur motus, figura ac textura partium; respondent, nihil da in mundo reali simile his abstractis conce ptibus. Itaque tota Neotericorum Philos phia eversa, & veritas Peripatetica demo strata erit; si duo ostendam. 1. Quòd mul ta entia spiritualia, & abstracta cognosca mus clarissimè ac distinctissimè, non tan tùm per species alienas rerum sensibilium sed etiam per species proprias, ut sunt in seipsis. 2. Quòd *Mundus intellectualis* & *Mundus realis sint simillimi*; inquantum nem pe dantur in mundo reali objecta prorsus si millima nostris speciebus ac conceptibus. Hæc duo fundamenta sunt Philosophiæ Peripateticæ, quæ dum à multis etiam Peripa teticorum ignorantur, non est mirum, quòd sæpe contra Neotericos infelicirer pugnent. Si enim hæc duo principia semel stabilita fuerint, nil difficultatis supereſt, ut omnium formarum, accidentium, qualitatum, mo dorum, ac entitatularum innumerarum, quas Scholæ amant, probetur existentia; si enim monstravero, me de his rebus ha bere conceptum; eo ipso ostensum erit; hos conceptu cognosci entia illa abstracta, ut sunt in seipsis; simul etiam ostensum erit; in

mun-

mundo reali dari objecta ſimillima his noſtris conceptibus. Quòd ſi inſuper invenero, illa objecta conceptui ſimillima in mundo reali ſeparari à ſua ſubſtantia, exindè patebit omnium illarum formarum, relationum, modorum, ac entitatularum à ſuo ſubjecto realis diſtinctio. At denique, ſi deprehendero, omnes illas formas, relationes, modos, ac entitatulas communicari materiæ ſecundùm dimenſionem quantitatis, ut loquitur D. Thomas, ſeu quod idem eſt, ſecundùm diverſum motum, figuram, ac ordinem partium, ut loquuntur Neoterici, habebimus perfectam Philoſophiæ Peripateticæ cum Mechanicis Neotericorum principiis concordiam. Sint igitur in hoc Philoſophiæ Proœmio ſequentes quatuor quæſtiones.

1. An aliqua entia ſpiritualia & abſtracta non tantùm cognoſcantur per ſpecies alienas rerum ſenſibilium, ſed etiam per ſpecies proprias, ut ſunt in ſeipſis?
2. An ſpecies rerum ſint formaliter ſimiles objectis?
3. An & quomodo Philoſophia Peripatetica cum Machanicis Neotericorum principiis conciliari poſſit?
4. An ex univerſali deceptione ſenſuum Philoſophia Peripatetica everti poſſit?

## QUÆSTIO I.

*An Aliqua entia ſpiritualia & abſtracta non tantùm cognoſcantur per ſpecies alienas rerum ſenſibilium, ſed etiam per ſpecies proprias, ut ſunt in ſeipſis?*

DIco: *Multa entia ſpiritualia & abſtracta non tantùm cognoſcuntur per ſpecies alienas ſenſibilium, ſed etiam per ſpecies proprias ut ſunt in ſeipſis.* Concluſio probatur ratione & authoritate; ratio contra Atheos, Proteſtantes, & Neotericos valeat; authoritas verò contra illos Peripateticos, qui non ſi tis conſequenter ad ſuæ ſcholæ principia nihil niſi per ſpecies rerum ſenſibilium intelligi arbitrantur.

*Argumentum* 1. ab experientia. Quando cognoſcimus actus noſtræ aut alienæ voluntatis, verb. grat. amorem, juſtitiam &c. affectiones mentis, verb. grat. voluptatem dolorem &c. ipſam denique cognitionem non cognoſcimus eas per ſpecies alienas rerum ſenſibilium; non per ſpecies hominis ſtraminei, aut lignei; nec per ſpecies rubri vel albi, quadrati vel rotundi, aut alterius rei purè ſenſibilis; ergo ea cognoſcimus per ſpecies proprias, ut ſunt in ſeipſis.

*Argumentum* 2. à ratione. Dantur aliquæ res, quæ cognoſcuntur per ſpecies proprias ut ſunt in ſeipſis, verb. grat. figura rotunda, aut magnitudo rei; & tales res cenſentur propterea cognoſci ut ſunt in ſeipſis quia forma rei, ſpecies, ac ſimilitudo ei

immę-

immediatè præſens & applicata intellectui cognoſcenti ; ergo , ſi ipſum objectum cognitum , verb. grat. amor , juſtitia , cognitio , voluptas &c. eſt immediatè per ſeipſum præſens ac applicatum intellectui cognoſcenti , erit cognitum , ut eſt in ſeipſo .

*Argumentum* 3. à. ratione . Si prorſus omnia entia ſpiritualia & abſtracta cognoſceremus tantùm per ſpecies alienas rerum ſenſibilium , tunc tam parum de illis cognoſceremus , quàm parùm cognoſcit cœcus de coloribus , dum illi proponuntur per alienas ſpecies : ſed hoc non poteſt dici ; quia id inprimis eſt contra ſenſum communem , quòd verb. grat actus internos animæ tam parum cognoſcamus , quàm parum cœcus cognoſcit cœlores . Dein idem eſt contra appetitum naturalem ſciendi omnibus hominibus inditum , qui cum ſit ſummè potens & providus , nunquam inclinat ad impoſſibile . Appetitus autem ille fertur ad cognoſcendas res , ut ſunt in ſeipſis , maximè ad cognoſcendos intimè actus internos , & quidditates rerum , & primas veritates , quarum genuina ac ſinè alieno fuco cognitio eſt ſummè homini neceſſaria .

*Argumentum* 4. Ab authoritate & ratione D. Thomæ . Qui *de Malo* . q. 6. ad 18. ſic habet : „ Dicendum , quòd principium „ humanæ cognitionis eſt à ſenſu ; non „ tamen oportet , quòd quidquid ab homine agnoſcitur , ſit ſenſui ſubjectum , „ vel per effectum ſenſibilem immediatè „ cognoſcatur ; nam & ipſe intellectus intelligit ſemetipſum per actum ſuum , qui „ non eſt ſenſui ſubjectus . Similiter & interiores actus voluntatis intelligit , in quantum per actum intellectus quodammodo movetur voluntas . „ Ex hoc ergo ſic licet

argumentari. Actus interni non ſunt ſubjecti ſenſibus ; ergo nec imprimunt ſui ſpeciem in ſenſus ; ergo nec poſſunt nobis repræſentari per ſpecies phantaſticas ſenſibilium. *Siquis dicat* : per actus internos poſſe ſimul concomitanter in phantaſia excitari ſpecies ſenſibilium . Reſpondeo quærendo : quænam ergo ſpecies, & quarum rerum ſenſibilium connexione connaturali excitarentur, dum elicio actum internum voluntatis aut intellectus ? dum verb. gratia facio propoſitionem æternæ veritatis : *Idem non poteſt ſimul eſſe , & non eſſe* ? Quæro 2. ſ connexione connaturali ſimul excitantu ſpecies phantaſticæ, ſic, ut per has omnia objecta intelligi debeant , quomodo anima non dependeat à ſenſibus ? *Si dicas* : animam , dum vult intelligere ſuos actus internos, ſibi ipſi efformare ſpeciem rei ſenſibilis, cujus voluerit , eamque ſubſtituere actui interno . Id planè ridiculum eſt ; ſ enim animæ arbitrarium eſt, actui interno ſubſtituere ſpeciem alienam cujusvis rei ſenſibilis , cur verb. gratia actui amori non ſubſtituit ſpeciem trunci aut lapidis: ſi verò id animæ non eſt arbitrarium , u ſubſtituat quamcunque ſpeciem , clarum eſt quòd deberet ſubſtituere ſpeciem talis rei ſenſibilis, qua ſimilitudine quàm proximè accedit ad actum internum. Sed qua ratione anima poterit aſſequi hanc ipſam analogiam inter rem ſenſibilem & actum internum , ſi nunquam vidit ullum actum internum ?

*Argumentum* 5. Ratione D. Thomæ . Actus interni omnino non cognoſcuntur per aliquas ſpecies à ſe diſtinctas , ſed cognoſcuntur per eſſentiam ſuam ; quia cùm immediatè applicentur intellectui , non indigent ſpecie ſui vicaria ; ergo multò minùs requiritur ;

„ritur, ut cognoſcantur per ſpecies alienas „rerum ſenſibilium. D. Thomas de Verit. q. „10. a. 9. ad 1. ſic habet: „ Cùm dilectio- „ nem cognoſcimus, ipſam dilectionis eſ- „ tiam conſideramus, non aliquam ejus ſi- „ militudinem, ut in imaginaria viſione „ accidit. Ibidem ad 2. „ Dicendum, quod „ pro tanto dicitur, quod mens nihil me- „ liùs novit eo, quod in ipſa eſt, quia „ eorum, quæ extra ipſam ſunt, eſt „ neceſſe, quod in ſe habeat aliquid, „ undè in eorum notitiam devenire poteſt; „ ſed in eorum, quæ in ipſa ſunt, actua- „ lem cognitionem devenire poteſt ex his, „ quæ penes ſe habet. Ibidem ad 4. „ Di- „ cendum, quòd habitus non cognoſcantur „ per aliquam ejus ſpeciem à ſenſu abſtra- „ ctam. Item art. 8. ad 1. „ Dicendum, „ quòd intellectus noſter nihil actu poteſt in- „ telligere, antequam à phantaſmatibus ab- „ ſtrahat: nec etiam poteſt habere habitua- „ lem notitiam aliorum à ſe quæ ſcilicet „ in ipſo non ſunt, ante abſtractionem præ- „ dictam, eò quòd ſpecies aliorum intelli- „ gibilium non ſunt ei innatæ; ſed eſſen- „ tia ſua ſibi innata eſt, ut non eam ne- „ ceſſe habeat à phantaſmatibus aquirere. „ Ibidem ad 2. „ In viſione intellectuali „ aliquis inſpicit ipſam eſſentiam rei ſinè „ hoc, quòd aliquis inſpicit ipſam ſimili- „ tudinem rei, quamvis quandoque per „ aliam ſimilitudinem illam eſſentiam aſ- „ piciat; quod etiam experimento patet; „ cùm enim intelligimus animam, non „ confingimus nobis aliquod animæ ſimula- „ crum, quod intueamur, ſicut in viſione „ imaginaria; ſed ipſam eſſentiam animæ „ conſideramus. Ibidem. „ Dicendum, quòd „ ſpecies illa, per quam juſtitia cognoſcitur, „ non eſt aliud, quàm ratio ipſa juſtitiæ 3.



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„ hæc autem species, vel ratio non est
„ liquid à justitia abstractum. Idem habe-
„ q. 10. a. 8. ad 1. & a. 9. ad 4. „ Dicendum
„ quòd habitus non cognoscitur ab anima
„ per aliquam ejus speciem à sensu abstra-
„ ctam

*Argumentum* 6. ex ratione S. Augustini. Multa veniunt in animum nostrum non per ja-nuas sensuum; ergo nec repræsentantur per species & imagines sensibilium. Hanc rationem S. Augustinus lib. 10. Confess. c. 9. sic proponit: „ Res (sensibiles) non in-tromittuntur in memoriam, sed earum „ solæ imagines capiuntur. At cùm audio „ tria genera esse quæstionum, an sit, quid „ sit, quale sit, sonorum quidem, qui-„ bus hæc verba confecta sunt, imagines „ teneo; res verò ipsas, quæ illis signifi-„ cantur sonis, neque ullo sensu corpo-„ ris attigi, nec uspiam vidi, & in me-„ moria recondidi non imagines earum, „ sed *ipsas*; quæ undè ad me intraverint „ dicant si possint. nam percurro janua „ omnes carnis meæ, nec invenio, qua ea-„ rum ingressæ sint. quippe oculi dicunt, „ si coloratæ sunt, nos eas nuntiavimus. „ aures dicunt, si sonuerunt, à nobis in-„ dicatæ sunt. nares dicunt, si oluerunt, „ per nos transierunt. dicit etiam sensus „ gustandi, si sapor non est, nihil ma-„ interroges. tactus dicit, si corpulen-„ tum non est, non contrectavi; si non „ contrectavi, non indicavi. undè ergo „ hæc intraverunt in memoriam meam? „ nescio quomodo. nam cùm ea didici, „ non credidi alieno cordi, sed in meo re-„ cognovi, & vera esse approbavi. ibi er-„ go erant, & antequam ea didicissem. „ Ibidem c. 11. „ Quocirca invenimus, „ nihil esse aliud discere ista, quorum non

per

„ per ſenſus haurimus imagines, ſed ſinè
„ imaginibus, ſicut ſunt per ſeipſa, intus
„ cernimus, niſi ea, quæ indiſpoſitè memo-
„ ria continebat, cogitando quaſi collige-
„ re. Ibidem. cap. 12. „ Item continet
„ memoria numerorum, dimenſionumque
„ rationes, & leges innumerabiles, quarum
„ nullam corporis ſenſus impreſſit, quia
„ nec ipſæ coloratæ ſunt, aut ſonant, aut
„ olent, aut guſtatæ, aut contrectatæ ſunt.
„ vidi lineas fabrorum vel etiam tenuiſſi-
„ mas, ſicut filum araneæ; ſed illæ aliæ
„ ſunt, non ſunt imagines earum, quas mi-
„ hi nuntiavit oculus carnis. novit eas,
„ quiſquis ſinè ulla cogitatione qualiſcun-
„ que corporis intùs agnovit eas. ſenſi et-
„ iam numeros omnibus ſenſibus corporis,
„ quos numeramus, ſed illi alii ſunt, qui-
„ bus numeramus, nec imagines iſtorum
„ ſunt, rideat me iſta dicentem, qui eos
„ non videt, & ego doleam ridentem me.
„ Ibidem cap. 13. „ Affectiones quoque
„ animi mei eadem memoria continet;
„ nam & lætatum me fuiſſe reminiſcor, &
„ triſtitiam meam præteritam recordor; &
„ me aliquando timuiſſe recolo, & priſti-
„ næ cupiditatis ſum memor aliquando. Et
„ cap. 14. de memoria profero, cùm dico:
„ quatuor eſſe perturbationes animi, cupi-
„ ditatem, lætitiam, metum, triſtitiam;
„ & quidquid de his diſputare potuero, ibi
„ invenio, quid dicam, atque indè profe-
„ ro. non ea loqueremur, niſi in memo-
„ ria noſtra harum rerum ipſarum notiones
„ inveniremus, quas nulla janua carnis ac-
„ cepimus, ſed eas ipſe animus per experien-
„ tiam paſſionum ſuarum ſentiens memoriæ
„ commendavit. Et c. 15. „ Sed utrùm per
„ imagines an non? quis facilè dixerit? nomi-
„ no quippe lapidem, nomino Solem, cùm

„ res ipsæ non adsunt sensibus meis, in me-
„ moria sanè præstò sunt imagines earum;
„ nomino dolorem corporis, nec mihi ad-
„ est, cùm nihil dolet; nisi tamen ad-
„ esset imago ejus in memoria mea, nesci-
„ rem, quid dicerem, nec eum disputando
„ à voluptate discernerem. nomino salutem
„ corporis, cùm sanus sum corpore; adest
„ mihi quidem res ipsa; verumtamen nisi &
„ imago ejus inesse in memoria mea, ullo
„ modo recordarer, quid significaret hujus
„ nominis salus, nec ægrotantes agnosce-
„ rent salute nominata, quid esset dictum;
„ nisi eadem imago vi memoriæ teneretur,
„ quamvis ipsa res abesset à corpore. nomino
„ numeros, quibus numeramus. en! adsunt
„ in memoria mea, non imagines eorum
„ sed ipsi. nomino memoriam, & agnosco
„ quod nomino. & ubi agnosco, nisi in ipsa
„ memoria? num & ipsa per imaginem suam
„ sibi adest, ac non per seipsam? Et c. 17
„ Quid ergo sum Deus meus? quæ natura
„ mea? varia, multimoda, & immensa ve-
„ hementer. ecce in memoriæ meæ campis
„ seu per imagines, sicut omnium corporum
„ seu per præsentiam, sicut artium, seu per
„ nescio quas notiones vel notationes, sicut
„ affectionum animi, discurro. Et c. 21. &
„ 22. Cùm te Deum meum quæro, vitam
„ beatam quæro. nonne ipsa est beata vita
„ quam omnes volunt, & omnino, qui eam
„ nolit, nemo est? ubi noverunt eam, quo
„ sic volunt eam? ubi viderunt, ut amu-
„ rent eam? utrùm in memoria? nunquid ita
„ ut meminit Carthaginem, qui vidit? nos
„ vita enim beata non videtur oculis corpo-
„ ris, quia non est corpus, nunquid sicut me-
„ minimus numeros? hos enim, qui habet
„ in notitia, non quærit adipisci. nunquid
„ sicut meminimus eloquentiam? non. quam

vis

„ vis enim hoc nomine audito recordentur
„ ipſam rem, qui etiam nondum ſunt elo-
„ quentes, tamen per corporis ſenſus alios
„ eloquentes animadverterunt. beatam ve-
„ rò vitam nullo ſenſu corporis in aliis ex-
„ perimur. nunquid ſicut meminimus gau-
„ dium? fortaſſe ita. nam gaudium meum
„ etiam triſtis memini, ſicut vitam beatam
„ miſer; neque unquam corporis ſenſu gau-
„ dium meum vel vidi vel audivi, vel ado-
„ ratus ſum, vel guſtavi vel tetigi; ſed ex-
„ pertus ſum in animo meo, quando lætatus
„ ſum, & adhæſit ei notitia memoriæ meæ.
„ ubi ergo expertus ſum beatam vitam, ut re-
„ corder eam, & amem & deſiderem? nec
„ ego tantùm, ſed omnes ſe beatos eſſe velle
„ conſonant, atque ipſum gaudium vitam
„ beatam vocant. quæ quoniam res eſt,
„ quàm ſe expertum non eſſe nemo poteſt di-
„ cere, propterea reperta in memoria reco-
„ gnoſcitur, quando beatæ vitæ nomen
„ auditur. Ex his textibus clarum eſt, quod
S. Auguſtinus ſpecies, aut notationes earum rerum, quæ inſenſibiles ſunt, ut ſunt, verb. gr. beata vita, memoria, metus, triſtitia, lætitia, cupiditas, numeri, veritates propoſitionum &c. non deſumat à ſenſibus, aut ſpeciebus phantaſticis rerum ſenſibilium, ſed experientia animi, & ab intima præſentia talium rerum in animo.

*Argumentum* 7: Datur aliqua lux internæ animi, diverſa à luce hujus mundi ſenſibilis; ergo etiam dantur alia objecta inſenſibilia in animo, quæ immediatè retegantur per illam lucem. ant. patet ab experientia, dum ſæpe dicimus, aliquas veritates clarè aut obſcurè cognoſci. Hoc argumentum S. Auguſtinus L. de Magiſtro cap. 12. ſic propoponit: „ Omnia quæ percipimus, aut ſen-
„ ſu corporis, aut mente percipimus, illa

satellites Jovis, multò propioris Soli. Verùm admiratio aucta est, quando ab uno anno ad alterum crescere visa est Diameter horum satellitum, sic ut intra septem annos superavit Diametrum Saturni, & simul eodem tempore transformati fuerint in duas lunulas, cujus cornua videbantur attingere Saturnum, & ibi formare quasi duas ansas, involventes Saturnum. Per alios septem annos hæ ansæ diminutæ sunt & quidem secundos eosdem gradus, secundùm quos creverant; tunc enim reductæ sunt ad formam exiguorum globorum, qui quovis anno 15. omnino evanuerunt, *relinquentes solùm Saturnum rotundum, sicut Jupiter est rotundus. Frustra quærebantur per integrum annum*, sed altero anno subsequente apparuerunt denuo in eadem forma, in qua ultimò apparuerant, & ante annos quindecim; cœperuntque de novo eandem augumentationem ac diminutionem, quàm habuerunt annis præcedentibus. Hugenius tandem excellenti quodam telescopio, in quo ipse laboraverat, & suo ingenio nodum dissolvit. Docuit enim has ansas & globos consistere in annulo plano & parum denso, qui Saturnum circumdat, sicut Horizon circumdat globum artificialem. Huic adscribit situm ferè parallelum ad Æquinoctialem, & consequenter valde obliquum ad planum orbitæ Saturni, quàm intersecat in linea, quæ transit per Solem bis in una revolutione Saturni. Ostendit, quòd si Saturnus reperiatur in hac linea, planum annuli non possit sufficienter illuminari, adeoque nec videri è terra. Aliquo tempore anteà & postea, ubi Sol potest sufficienter illustrare planum hujus annuli, sed illud tantùm, quod non est obversum terræ, & sic iterùm est invisibilis. *Aliis autem temporibus*, quibus Sol sufficienter illuminat planum annuli terræ obversum, annulus

nulus apparebit eò latior, quo magis est Soli ac terræ expositus.

Hęc Hypothesis reperta est accommodatissima ad explicandas diversas phases Saturni, quamvis non fuerit ab omnibus recepta, qui jam per alias Hypotheses præventi erant. Ego non ausus sum huic comparare aliam meam Hypothesin, quæ mihi incidit, quòd hic annulus constet velut quodam agmine exiguarum stellullarum seu satellitum, qui in Saturno possent facere eandem apparentiam, ac faciunt in via lactea, constante ex innumeris stellulis, hoc solo discrimine, quòd via lactea nullam faciat Parallaxin terræ; econtrà hæc corona satellitum faciat Parallaxin. Et hoc etiam verum est, Hugenium ex observationibus sequentium annorum coactum fuisse tertia parte augere obliquitatem priùs suo annulo assignatam, & dimidio integro contrahere intervallum inter terminos phasi rotundæ assignatos. Hugenius in suo systemate prædixerat: Saturnum mense Iulio & Augusto 1671. perditurum suas ansas, eumque fore rotundum usque ad mensem Iulium & Augustum 1672. hoc est, integro anno. Observavi, Saturnum quidem ferè tempore ab Hugenio prædicto perdidisse ansas suas, sed & hoc observavi, eas statim post aliquot dies iterùm rediisse, nec Saturnus eas perdidit, nisi octavo Decembris ejusdem anni, & etiam cum aliqua variatione, ex quo judicavi, annulum non esse adeò planum, & tam continuum, prout supponitur. Nam, antequam secunda vice mense Decembri ansas perdiderat, vidi illas sensim fieri obtusiores, & inæqualiter, ita ut aliquando unius residuum tantùm visum fuerit ex una parte, dum interim ex altera parte prorsus nihil apparuit; & illa ipsa pars, quæ apparuit, non semper erat ex eadem parte, quod vide-

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in Ortum ; & prima vicè inter Ortum Meridiem, cùm tamen in Syſtemate pernicano potiùs debuiſſet recidere ve Occaſum, terra interim versùs Ortum mota ad minimum tribus milliaribus in ſpatium 53. ſecundorum.

*Finis Tomi Quarti.*

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